

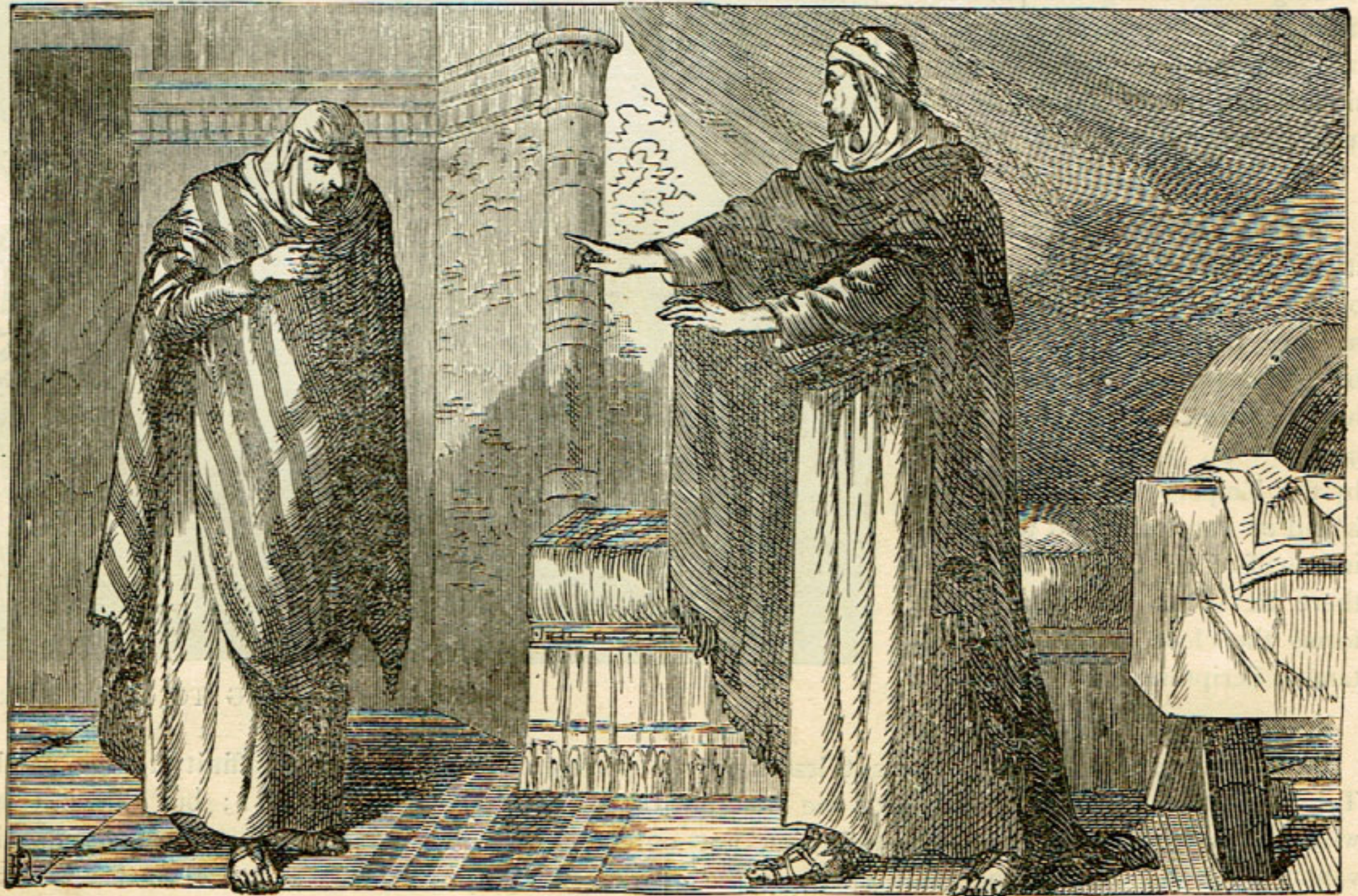
THE PARABLE OF THE TALENTS.

UNDER the parable of the Sower, the Saviour explained to his disciples the workings of the Gospel among men. The word of truth is thrown into the world as a sower scatters his grain in a ploughed field. It affects various people differently. In some it takes root for a little while, but the allurements and sins of the flesh overcome it, and it perishes. In others it takes a firm hold, strikes deep into the soil of their hearts, and blossoms and brings forth fruit in their altered and better lives.—Matt. xiii.



THE SOWER.

IN the parable of the Unjust Steward, the Saviour points out to us how we strive and plan, and use our ingenuity to better our temporal condition, and assures us that if we would put as much energy, and ingenuity, and forethought into the task of saving our souls, we should be very much more apt to reach the Kingdom of Heaven. "The children of this world are wiser in their generation than the children of light," he declares. They are more prudent and careful, more anxious and circumspect to secure their possessions in this world, than the children of light are to secure in the next an eternal inheritance. It should be noted that in commanding us to make to ourselves "friends



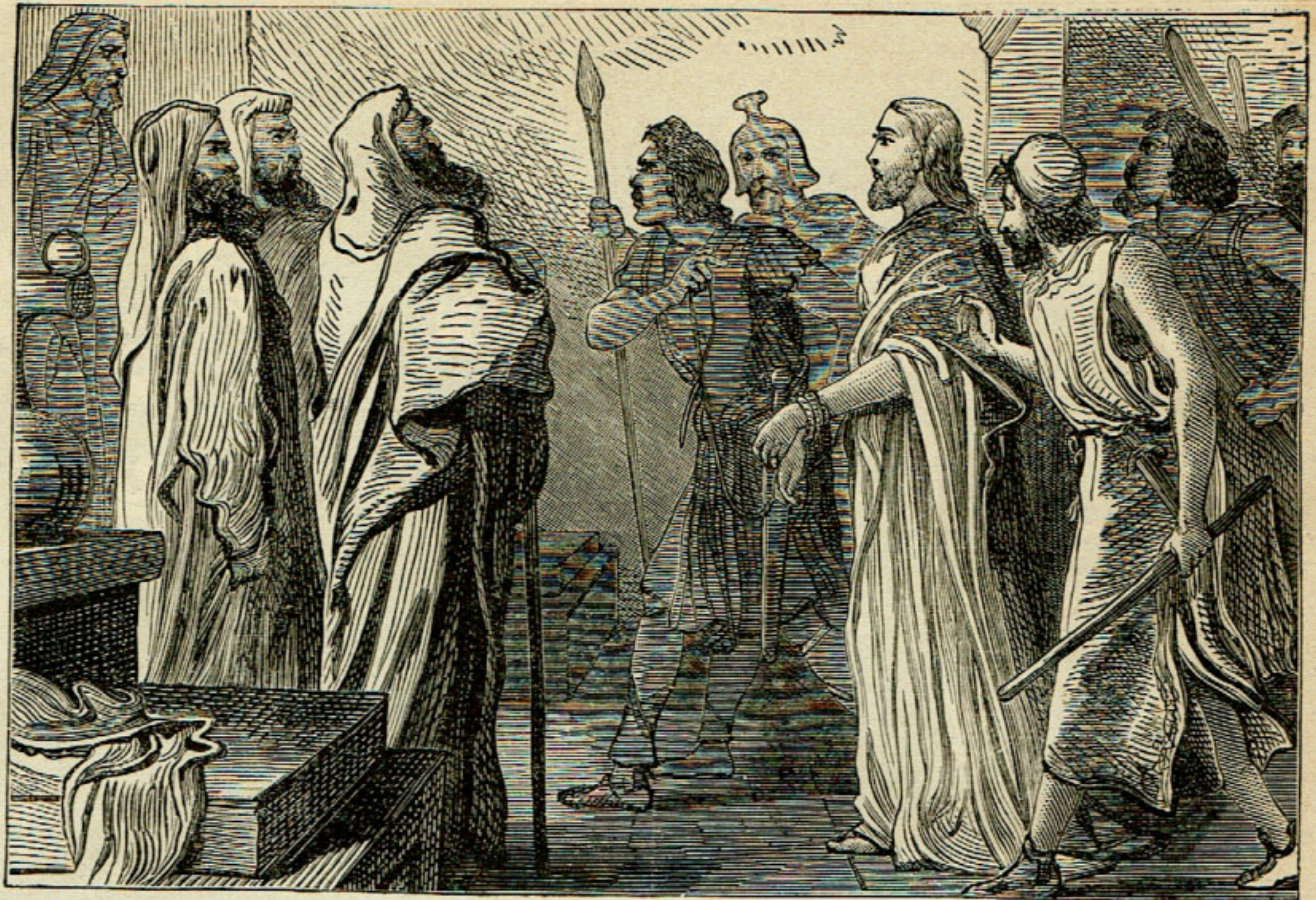
THE UNJUST STEWARD.

of the mammon of iniquity," our Lord does not imply that we are authorized to wrong our neighbor, to give to the poor; for evil is never to be done that good may come of it. But we are exhorted to make the poor our friends before God, by relieving them with the riches which justly indeed belong to us, but are called the "mammon

of iniquity," because only the iniquitous man esteems them as riches, on which he sets his affections; whilst the riches of the virtuous are wholly celestial and spiritual. By this we see that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven,



THE subjection of the Jews to Rome had deprived the Sanhedrim of the power of deciding questions of life and death, and the chief priests and the rulers, after the examination of the Saviour before the Council, sent him to Pontius Pilate, the Roman procurator or governor, for sentence. Pilate was satisfied that Jesus was innocent of any offence deserving death as a punishment, and earnestly desired to release him; but he was a time-server and a weak man, and had not the courage to do his duty as an honest magistrate in the face of the popular fury. Therefore he weakly and sinfully yielded to the people, and condemned to death one whom he believed to be an innocent and inoffensive man, and whose words and appearance had convinced him that He was something more than a mere man. The punishment of his sin soon overtook him. The imperial displeasure, to avoid which he sentenced Jesus to death, soon overwhelmed him, and sent him into banishment, where it is believed he died by his own hand.



CHRIST BEFORE PILATE.

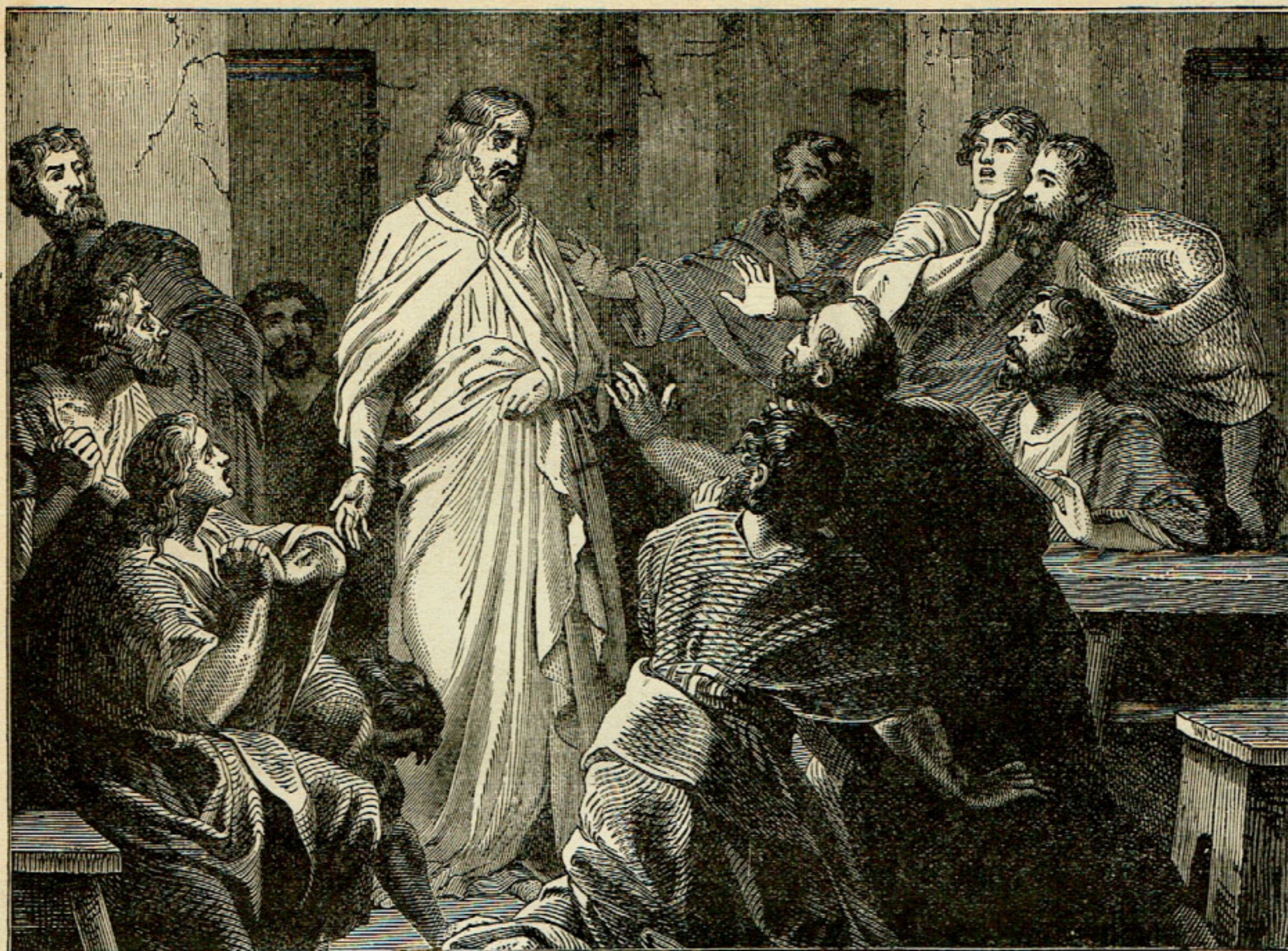


THE ANGEL AT THE DOOR OF THE SEPULCHRE.

OUR Saviour was crucified and laid in the grave on the day before the Passover. During the Sabbath his body lay in the tomb, but early in the morning on the third day "the three Marys" came to the Sepulchre for the purpose of preparing the body of Jesus properly for the tomb, his burial on the evening of his crucifixion having been too hasty to admit of such service being rendered it. They reached the Sepulchre at sunrise, and found the stone removed; and entering in, they saw that the body of Jesus was gone. Mary Magdalene, supposing that the enemies of Jesus had stolen his body, ran to tell Peter and John of what had happened, but her companions went farther into the Sepulchre. There they beheld an angel, who informed them that the Lord had risen from the dead, and would meet his disciples in Galilee. Returning to the garden later in the day,

Mary was eager to discover what had been done with the body, when the Lord appeared to her, and confirmed the announcement of the angel.





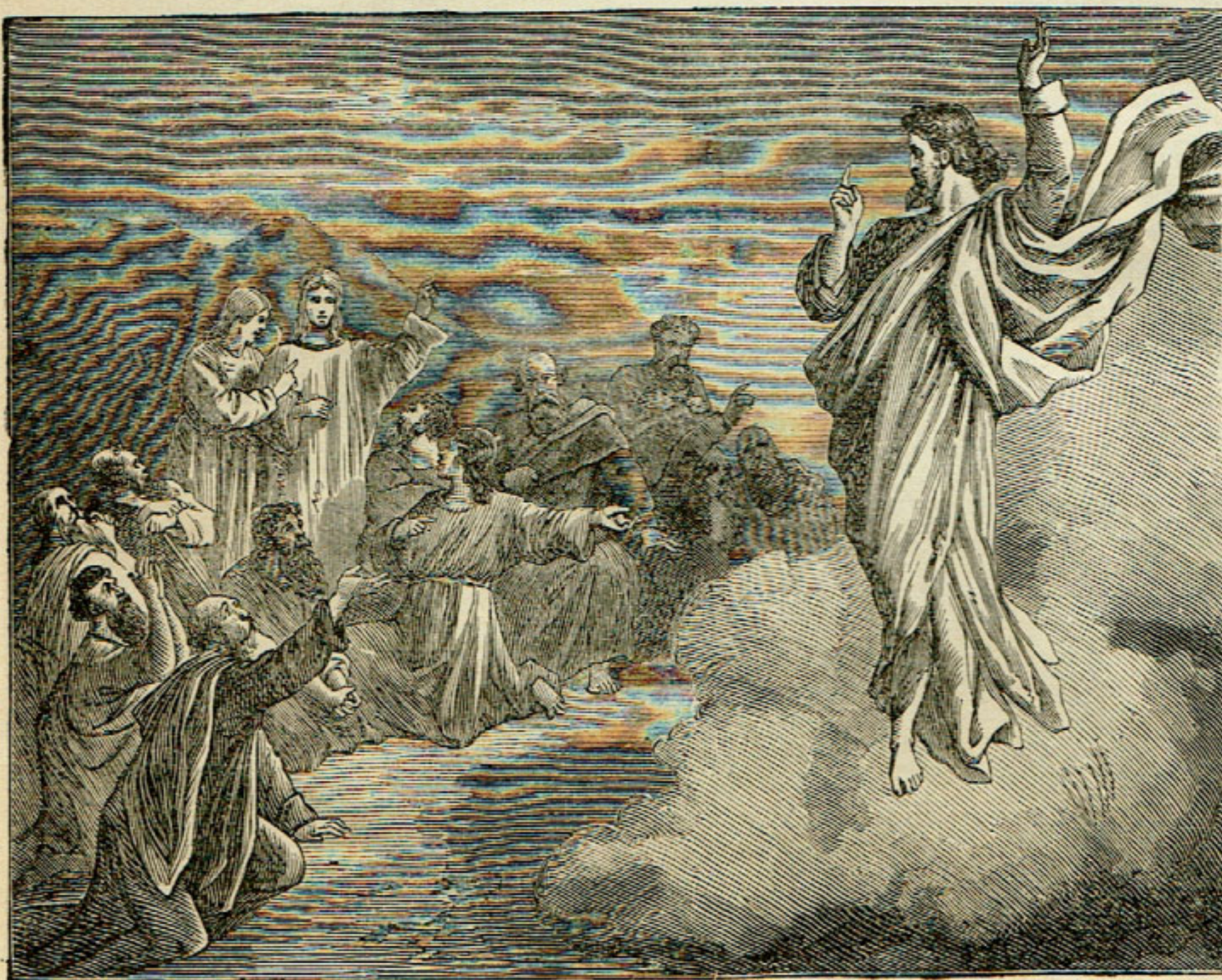
"PEACE BE UNTO YOU!"

the Lord had risen from the dead as he had promised, notwithstanding the assertions of the women who had seen him, and the two disciples who had walked with him to Emmaus. As the latter were repeating their joyful story, the Lord himself suddenly appeared in the midst of the disciples assembled in the room, saying unto them, "Peace be unto you!" He gave them satisfactory evidence of the reality of his presence, and convinced them that he had indeed triumphed over the grave.

AFTER his resurrection, Jesus appeared to his disciples ten times, upon as many distinct occasions, in order that they might be witnesses to the great and glorious

event. On the fortieth day after his passion he appeared to them for the tenth time, and led them out as far as Bethany; and there, as with uplifted hands he gave them his parting blessing, a cloud interposed between him and them, like the chariot and horses of fire that separated Elias from Elisha; and upborne on this aerial car he was wafted from their sight through the vault of heaven to his eternal home on high.

As the learned Haydock truly remarks, "Like a second Elias, he was taken into heaven, but in a much more glorious manner. Elias was taken up in a mortal and corruptible body; but our Divine Saviour, in a glorious, impassible and immortal state; where now he is our head, having taken upon himself the nature of man, and is crowned with more than angel's glory. . . . Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme beatitude, than which there is nothing higher, and nothing greater in the whole bliss of heaven; and that he moreover holds the same sovereign dominion with the Father over all creatures, because, as God, he is equal to the Father in power, in wisdom, and in all perfection. Jesus Christ, our Redeemer, was not man only, but truly God, the same God with his eternal Father: and hereby is signified



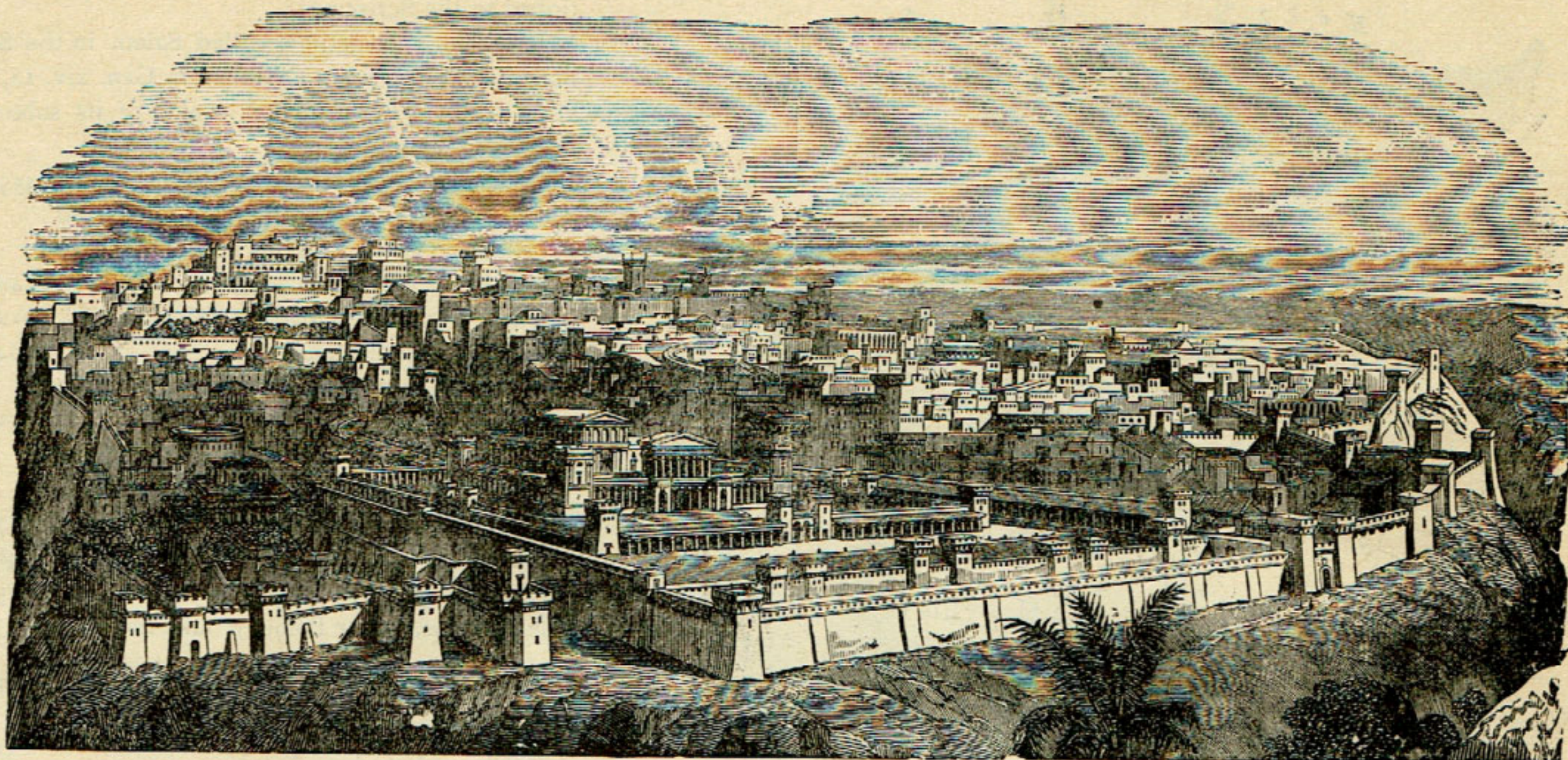
THE ASCENSION.

ON the evening of the resurrection, the disciples of the Lord Jesus were gathered together in an upper room of a house in Jerusalem, and had locked the doors for fear of being molested by the Jews. They were sad and sorrowful, being inclined to doubt that

that the person who took upon him human nature, and became man, is equal in dignity with the Father; he who, as man, ascended into heaven," where he reigns in glory and majesty and power, the Saviour of all who truly and faithfully seek him.



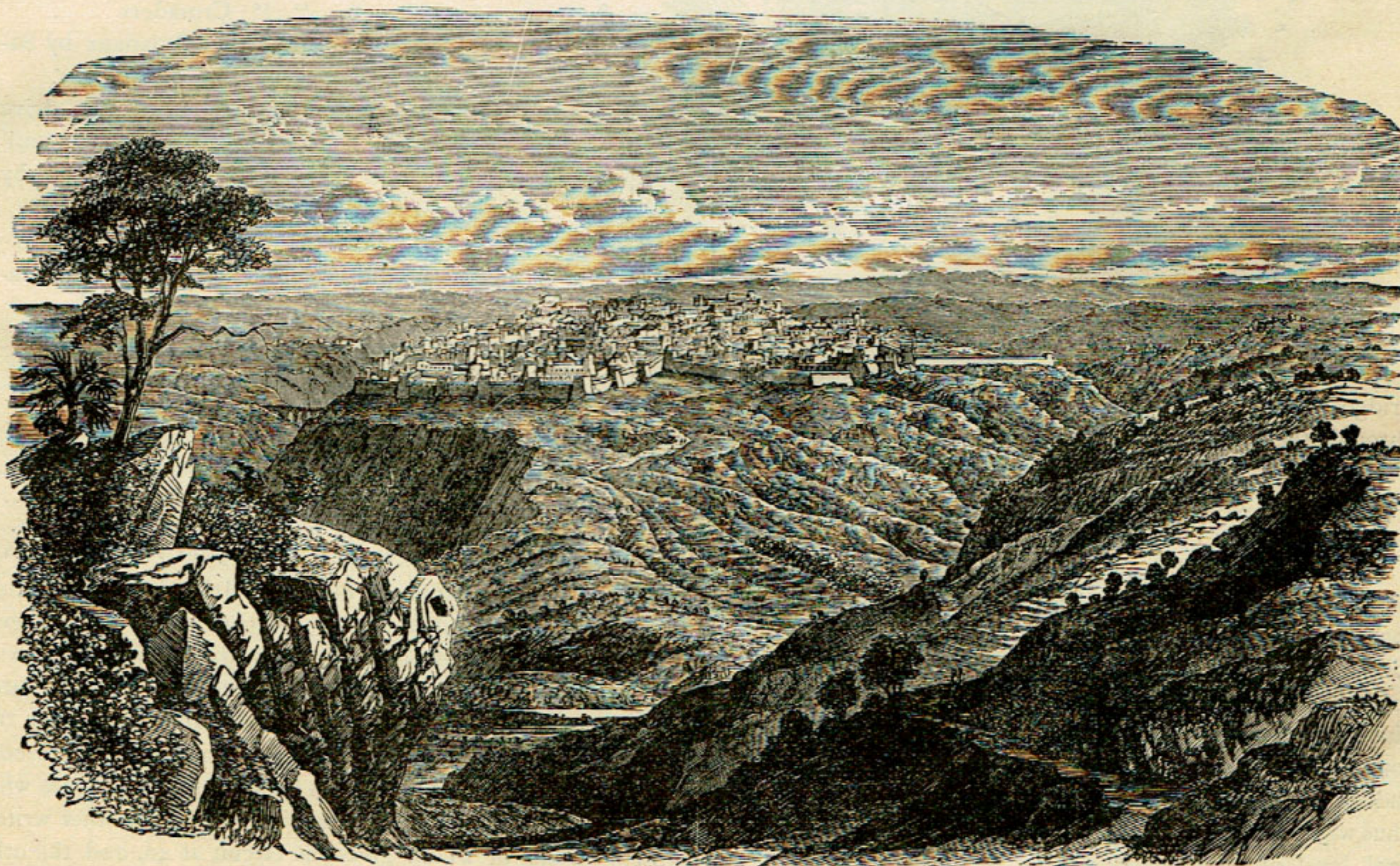
# THE CITIES AND TOWNS OF THE BIBLE.



JERUSALEM IN THE TIME OF OUR SAVIOUR.

JERUSALEM stands in latitude  $31^{\circ} 46' 35''$  north, and longitude  $35^{\circ} 18' 30''$  east of Greenwich. It is thirty-two miles distant from the sea, and eighteen from the Jordan; twenty from Hebron, and thirty-six from Samaria. In several respects its situation is singular among

the cities of Palestine. Its elevation is remarkable, not from its being on the summit of one of the numerous hills of Judæa, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some



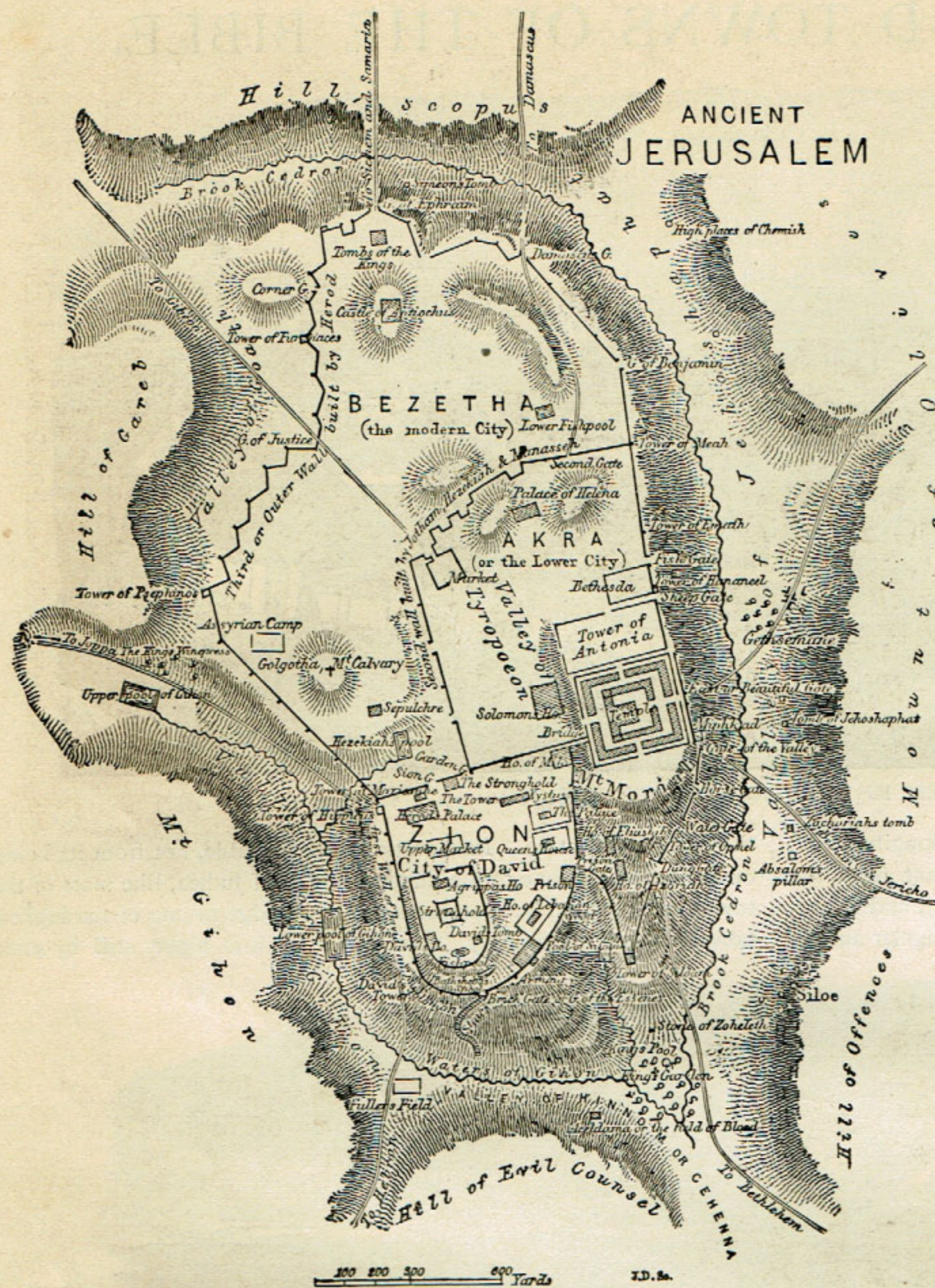
JERUSALEM IN THE TIME OF DAVID, AS SEEN FROM THE SOUTH.

hundreds of feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side, the ascent is perpetual; and to the traveller approaching the city from the east or west, it must have presented an appear-

ance beyond any other city of the then known world. The general elevation of the western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea.

Jerusalem, if not actually in the centre of Palestine, was yet





virtually so. It was on the ridge, the broadest and most strongly marked ridge, of the backbone of the complicated hills which extend through the whole country, from the plain of Esdraelon to the desert.

With regard to the actual position of the city itself, it occupied the southern termination of a table-land, which is cut off from the country round it on its west, south and east sides, by ravines more than usually precipitous. These ravines leave the level of the table-land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its southeast corner. The eastern one—the Valley of Kidron, commonly called the Valley of Jehoshaphat—runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat. Thus while on the north there is no material difference between the general level of the country outside the walls and that of the highest parts of the city, on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature.

The accompanying Plan of Ancient Jerusalem will enable the reader to distinguish the localities mentioned in the Scriptures.

Jerusalem is sometimes called Salem in the Sacred narrative. It is first mentioned in Gen. xiv. 18, 1913 years B. C. The principal events of its subsequent history are as follows:

Its king was slain by Josue . . . . .	1455 B. C.
Taken by David from the Jebusites, and called the City of David, who made it his capital . . . . .	1048 "
The first Temple founded by Solomon . . . . .	1012 "
The Temple dedicated . . . . .	1004 "
The city taken and the Temple pillaged by Shishak, king of Egypt . . . . .	971 "
The city taken, the Temple destroyed, and the Jews carried away captives by Nabuchodonosor, who burned the city to ashes . . . . .	587 "
The return from captivity . . . . .	536 "
The second Temple completed . . . . .	515 "
The Romans, under Pompey, take the city . . . . .	63 "
Jesus Christ born . . . . .	4 A. D.
The Crucifixion and Resurrection of Our Lord . . . . .	33 "
The city taken by Titus and razed to the ground . . . . .	70 "
A city called Ælia built on the ruins by Julius Severus in the reign of Adrian . . . . .	130 "
Jerusalem taken by the Persians . . . . .	614 "
" " " " Saracens . . . . .	637 "
" " " " Crusaders . . . . .	1099 "
" " " " from the Christians by Saladin . . . . .	1187 "
Jerusalem taken by the Turks, who drive away the Saracens . . . . .	1217 and 1239 "
Surrendered to the Emperor Frederic II. by treaty . . . . .	1228 "
Taken by the Turks . . . . .	1517 "
Held by the French under Napoleon Bonaparte, February . . . . .	1799 "

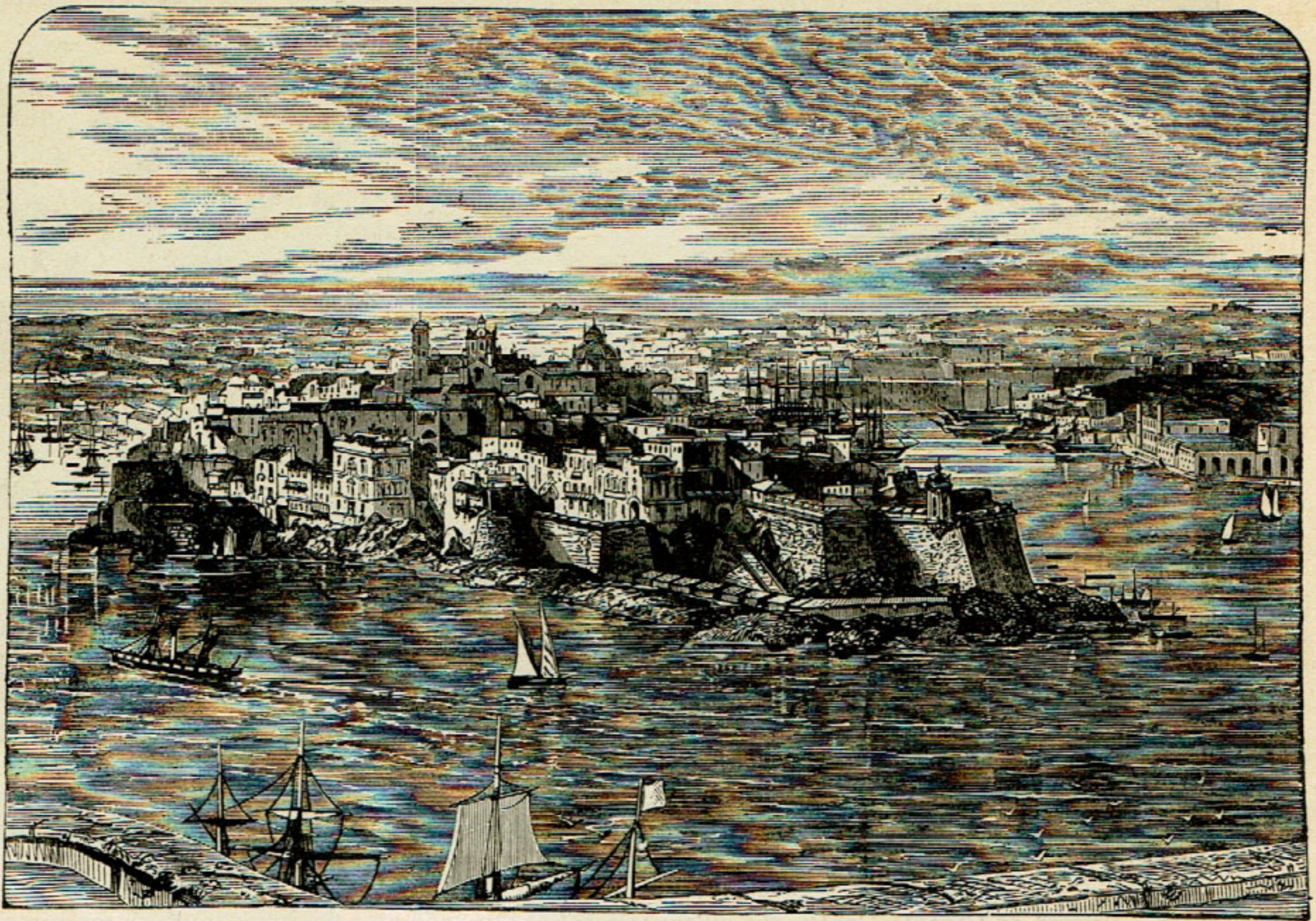
#### Christian Kings of Jerusalem.

Godfrey of Bouillon . . . . .	1099 A. D.	Sibyl; then his son, Baldwin V . . . . .	1185 A. D.
Baldwin I . . . . .	1100 "	Guy de Lusignan . . . . .	1186 "
Baldwin II . . . . .	1118 "	Henry of Champagne . . . . .	1192 "
Fulk of Anjou . . . . .	1131 "	Amari de Lusignan . . . . .	1197 "
Baldwin III . . . . .	1144 "	Jeanne de Brienne . . . . .	1210 "
Amari (or Almeric) . . . . .	1162 "	Emperor Frederic II . . . . .	1229-39 "
Baldwin IV . . . . .	1173 "		

Josephus gives the entire circuit of Jerusalem, as it existed in his day, at 33 stadia, equal to  $4\frac{1}{2}$  Roman miles, or  $3\frac{1}{3}$  geographical miles, and this agrees pretty exactly with the line of the exterior walls as traced by the most recent explorers of the city. Hecataeus of Abdera, a contemporary of Alexander the Great, says that the city was 50 stadia in circumference, and had a population of 120,000; and yet in his day it could not have been by one-third as large as when Bezetha was enclosed by Agrippa. Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40, and the other at only 27 stadia. But Josephus' estimate, perhaps *measurement*, of 33 stadia appears to be the most accurate. A city of such dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of the ground was taken up by the buildings and courts of

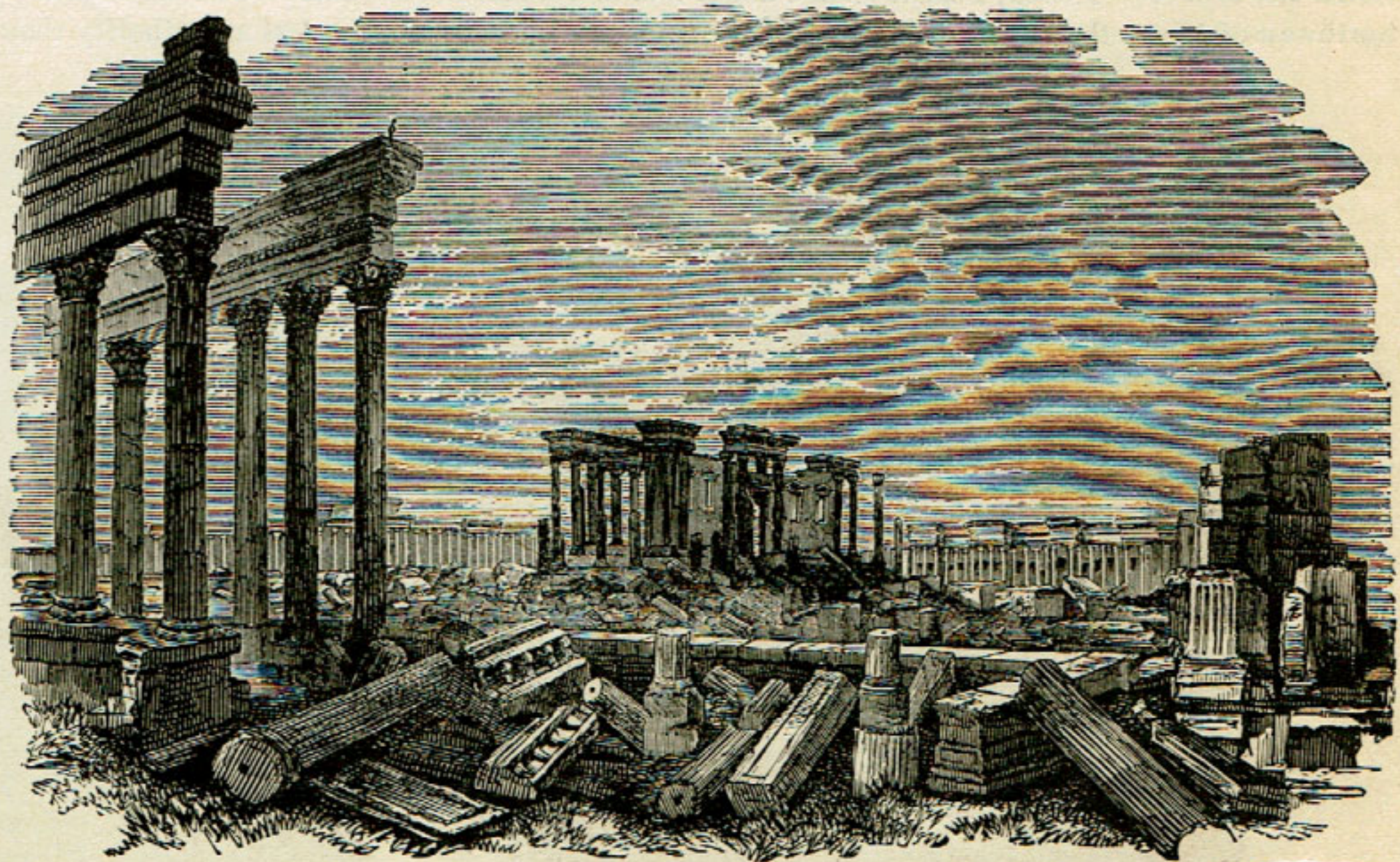


the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hillsides during the celebration of the annual feasts. Josephus assures us that when the city was attacked by Titus, vast numbers had assembled to celebrate the feast of the Passover. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold into slavery.



THE CITY AND HARBOR OF LA VALETTA.

THE island of Malta, or Melita, as it is called in Acts xxviii. 1, is noted as the scene of the shipwreck of St. Paul. It is a rocky island in the Mediterranean, containing about 100 square miles. It was seized by the Phœnicians at an early day. These were dispossessed by the Greeks of Sicily, who were driven out by the Carthaginians, who in 242 B. C. were expelled by the Romans. It was a Roman possession in the days of St. Paul. The principal city, La Valetta, possesses a fine harbor, and is strongly fortified. St. Paul's bay, which is believed to be the scene of the Apostle's shipwreck, is a small inlet on the north side of the island, opening towards the east, which answers well to the description in the 27th chapter of Acts. The Apostle spent three months at Malta, and performed many miracles there.

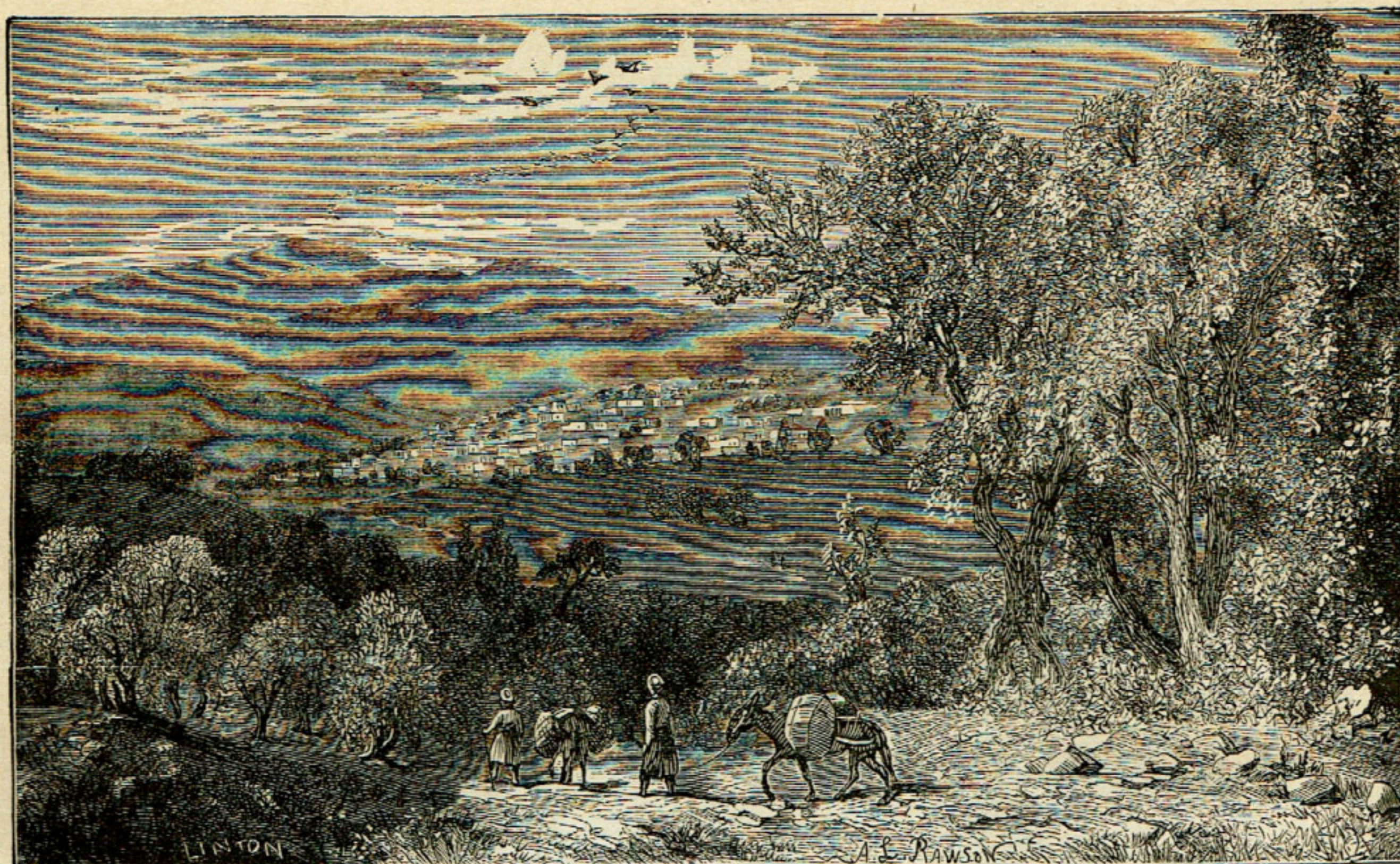


RUINS OF CORINTH.

THE ancient city of Corinth was the capital of Achaia, and was situated on the isthmus which separates the Ionian Sea from the Ægean. The city stood on a small island, and possessed two ports—one on the east called Cenchrea, and one on the west called Lechæum. Its location made it of necessity one of the most important commercial cities of Greece, and also a military post of the greatest strategic value. Besides controlling the trade between the East and the West, it was the key of the Peloponnesus, and the highway between northern and southern Greece. It was strongly fortified, a prominent feature of its defence consisting of the Acro-Corinth, a huge rock rising 2,000 feet above the level of the sea, with almost perpendicular sides, and room for a town upon its summit. Corinth

largest, most densely populated, and wealthiest cities of Greece. It was noted for its wickedness, and the infamous worship of Venus which was celebrated here. The Romans destroyed the city B. C. 140, but Julius Cæsar made it a Roman colony, and it speedily regained its former magnificence and prosperity, and relapsed into its old wickedness. The Apostle Paul labored here a year and a half, and two of his Epistles are addressed to the church he founded here. The site is now unhealthy, and Corinth is a wretched place with few vestiges of its former greatness.

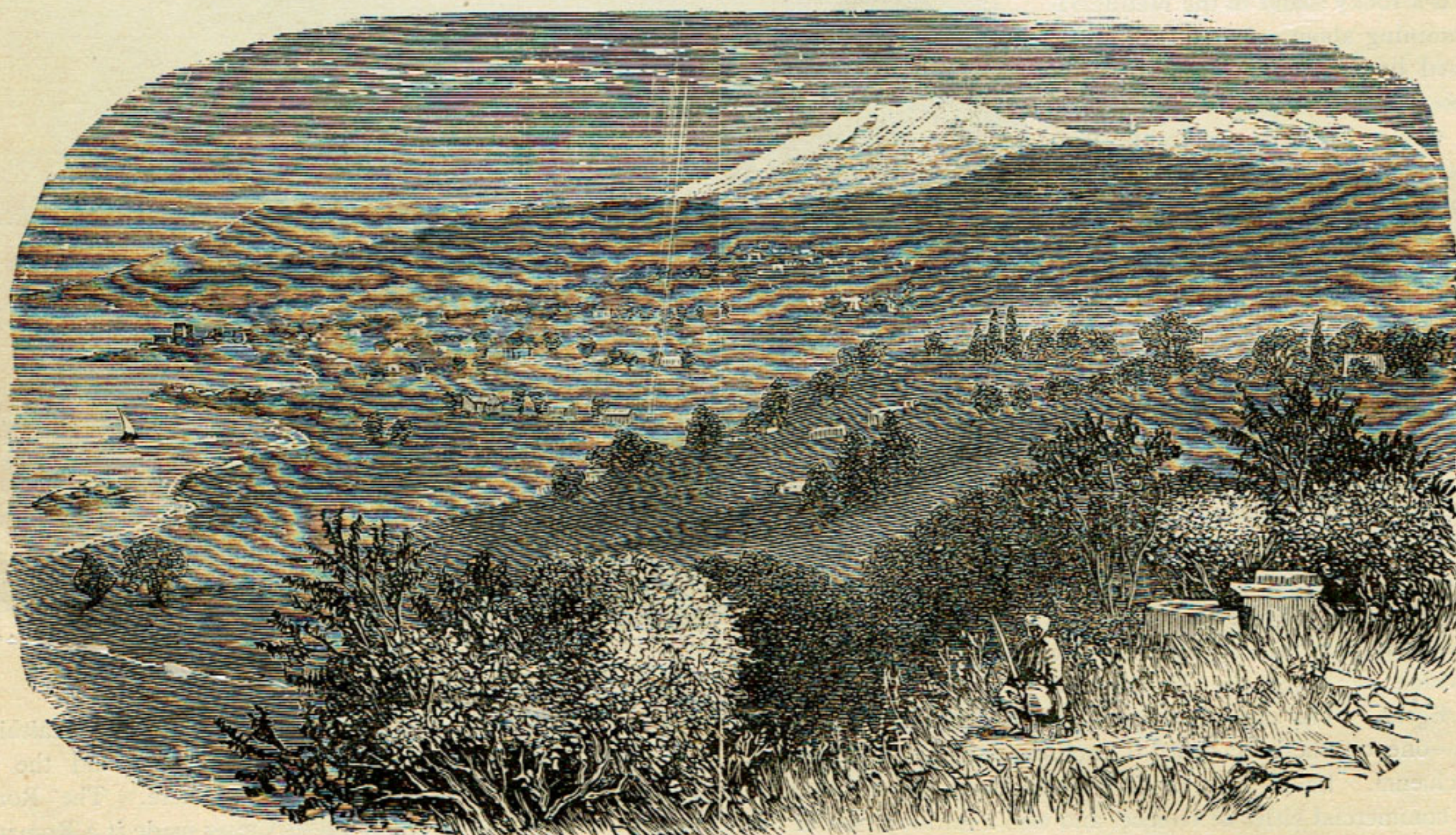




CANA OF GALILEE.

Two sites are claimed as Cana of Galilee, the village which had the honor of being the scene of our Lord's first miracle. The traditional site is at *Kefr Kenna*, a small village about four and a-half miles northwest of Nazareth. It now contains only the ruins of a church said

to stand over the house in which the miracle was performed. It also contains the fountain, from which it is asserted the water which was made wine was drawn. The claims of the other site are advocated by no less an authority than Dr. Robinson, who places the village of the

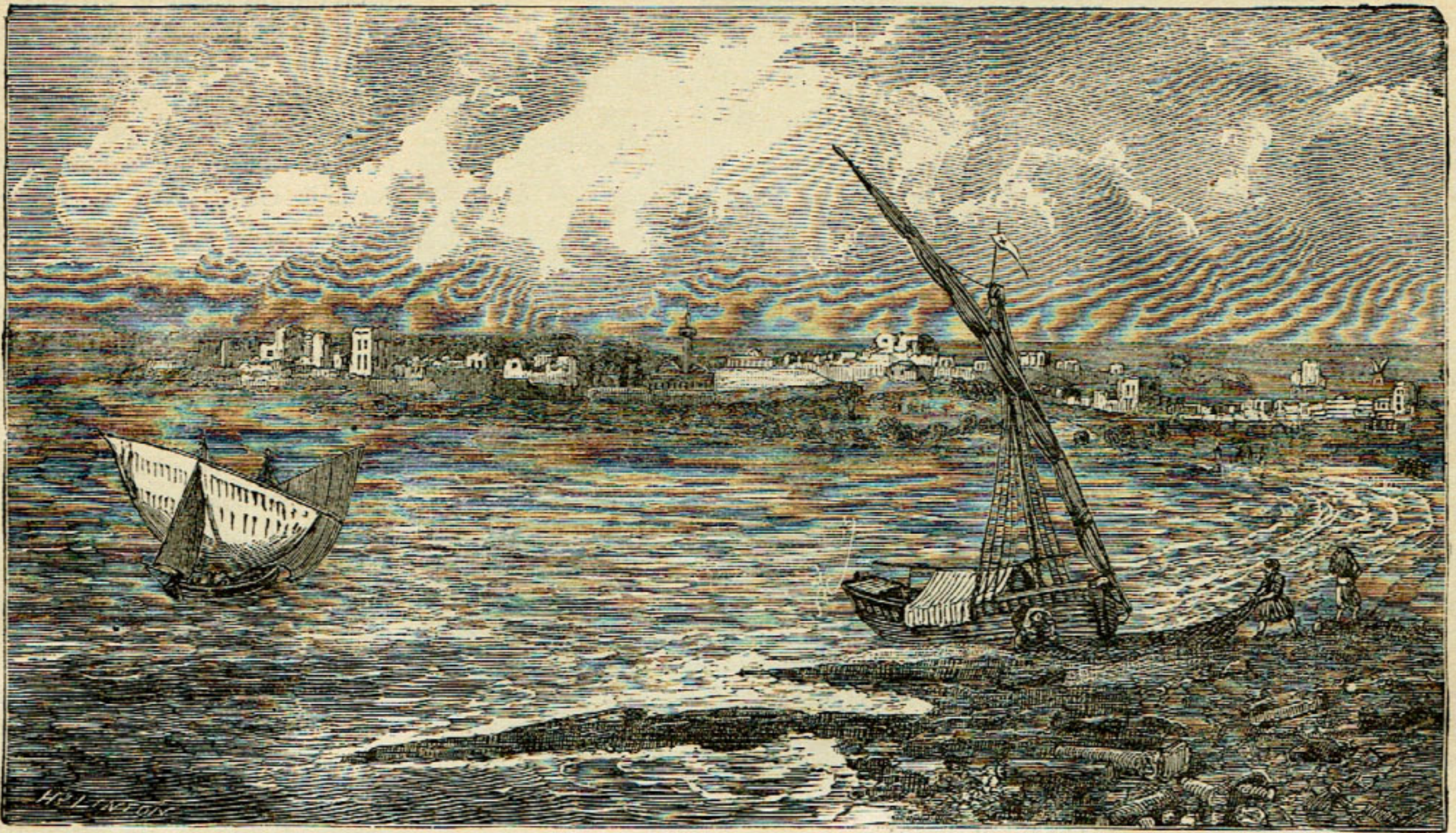


GEBAL.

Gospel at *Kana-el-jetil*, which is situated farther north, about five miles north of Seffurieh (Sepphoris) and nine miles north of Nazareth, near the present Jefat. It makes but little difference which was the true site. Cana was also the native place of the Apostle Nathanael.

GEBAL was a seaport and district of Phœnicia, and was situated north of Beyrout. It was called Byblos by the Greeks; but its old Scriptural name has been partially revived by the modern Arabs, who call it Jebail. It was a place of importance in ancient times (Ezech.



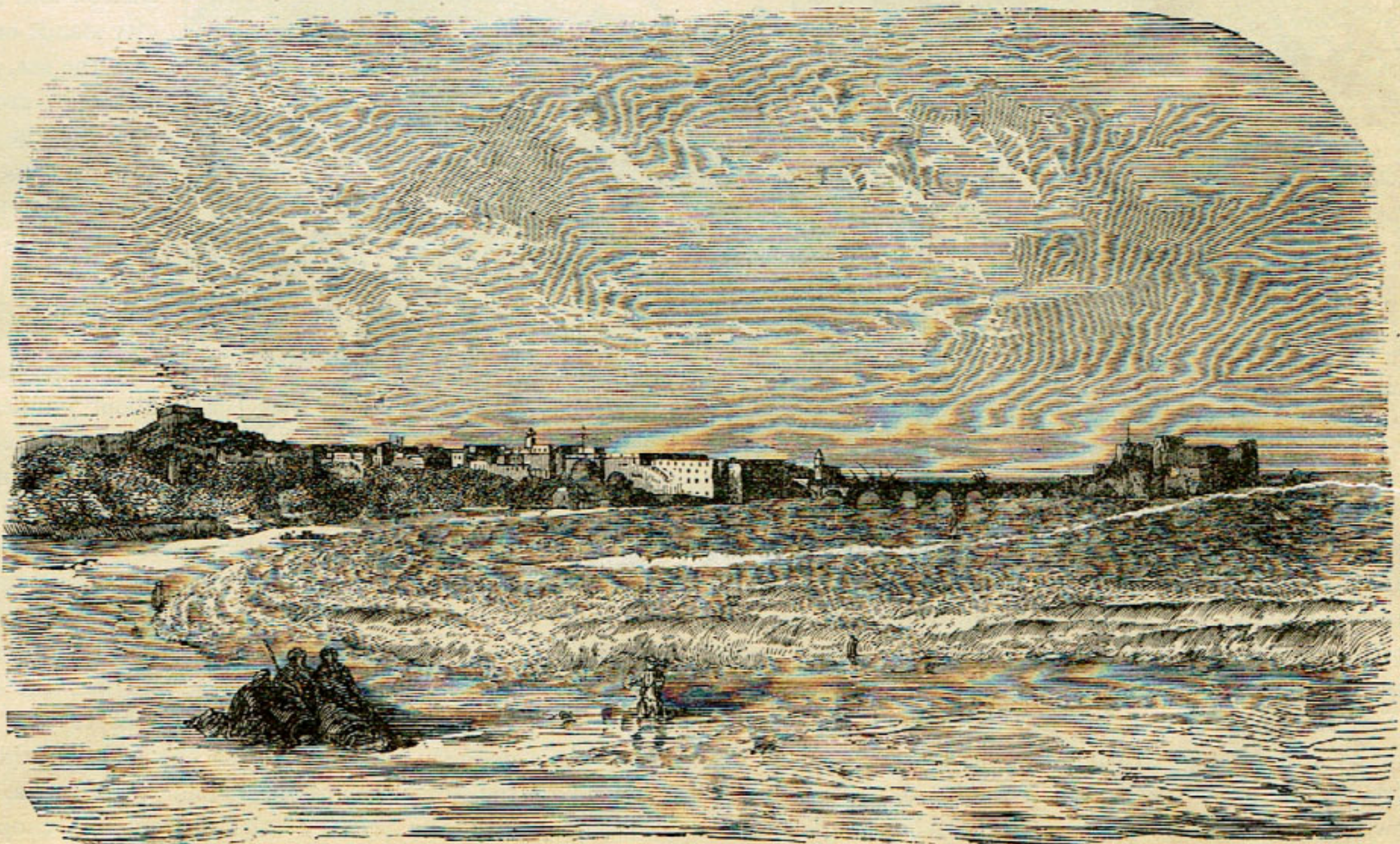


THE COAST OF TYRE.

xxvii. 9), and the seat of the worship of Thammuz, a Syrian idol generally supposed to be the same as the Phœnician Adonis, and perhaps the Egyptian Osiris. The district of Gebal and all Lebanon were assigned to the Hebrews, but were never fully possessed (Jos. xiii. 5).

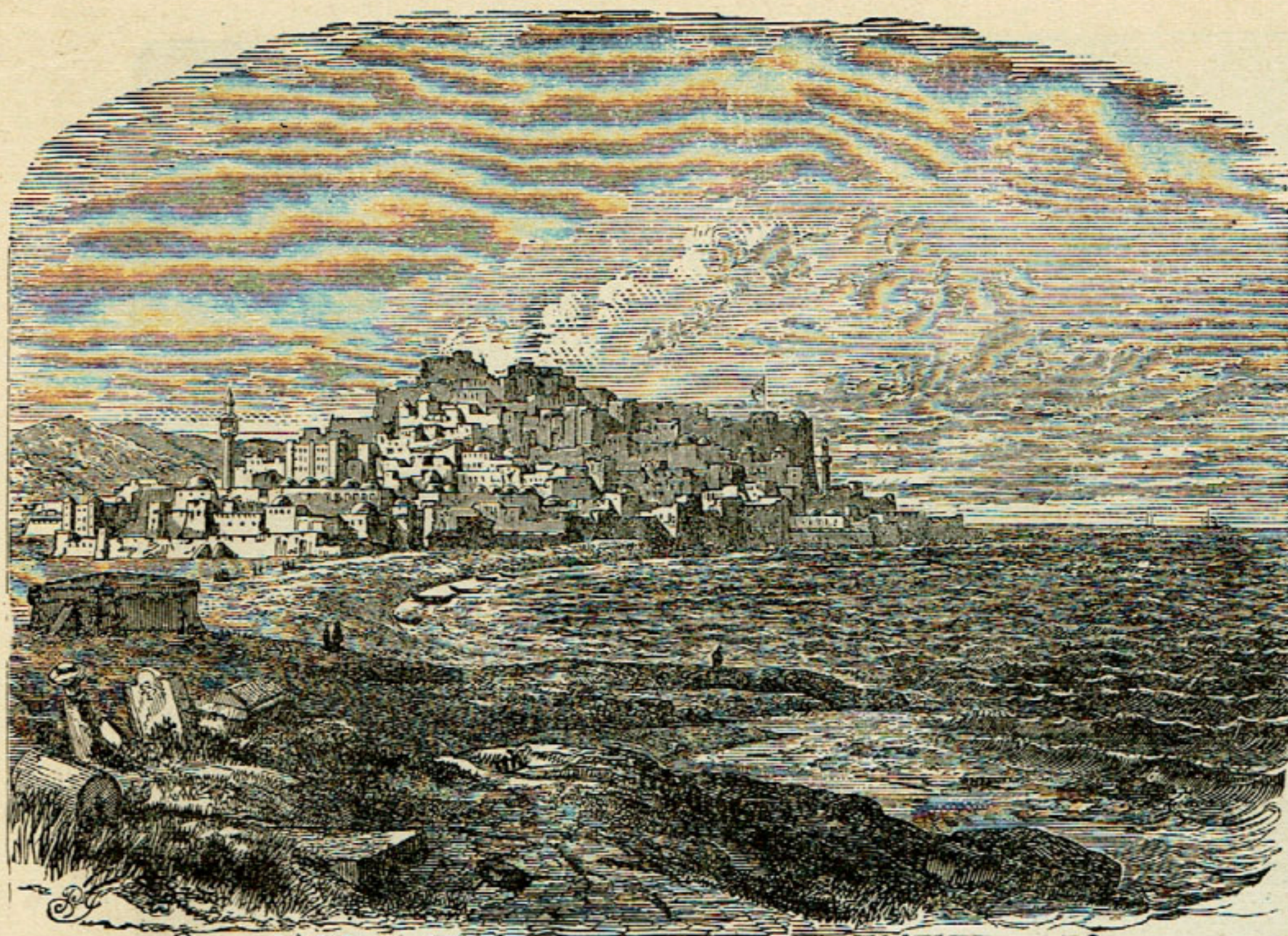
TYRE, one of the most famous cities of ancient times, was the capital of Phœnicia, and the seat of enormous wealth and power. It was situated on the eastern coast of the Mediterranean Sea, within the limits assigned the tribe of Aser by Josue (Jos. xix. 29). It was originally a colony of Sidon, but rapidly became the most powerful and opulent city of the East. Tyre does not begin to figure in the Bible until the reign of David, who formed a close alliance with the famous Tyrian monarch Hiram, which was continued by Solomon. The Tyrians rendered important aid in the construction of David's Palace, and Solomon's Temple and royal residence at Jerusalem. The Tyrians were gross idolators, and the marriage of Achab, King of Israel, with a princess of this nation brought many woes upon Israel. The prophecies of the Old Testament abound in denunciations of Tyre for her wickedness, and pre-

dictions of her punishment. The city was taken and destroyed by Nabuchodonosor, as had been foretold; but the great body of the inhabitants fled from the mainland to an island opposite, and about thirty stadia from the old city, and which had served as a sort of suburb or port to it. Here a new Tyre was founded, which at length rivalled its predecessor in riches, magnificence and power. It was strongly fortified, and when Alexander the Great summoned it to yield to him, B. C. 332, it was able to resist him in a siege of seven months' duration. Alexander built a causeway of the ruins of the old city from the mainland to the island, and the city was taken. After



SIDON.





JAFFA, OR JOPPA.

SIDON, the Zidon of the Old Testament, and now Saida, was situated on the Mediterranean, 20 miles north of Tyre, and the same distance south of the present city of Beyrout. It is one of the most ancient cities in the world, and is mentioned by Jacob in Genesis xlix. 13. It is believed to have been founded by Zidon, the eldest son of Canaan, soon after the deluge. It was once a place of great wealth and importance, possessing a splendid harbor and an extensive maritime trade. Its inhabitants were famous for their success in commerce, their skill in navigation, astronomy, architecture, and glass-making. The harbor is now choked with sand, and Sidon is a wretched, half-ruined town with 5000 inhabitants. It was visited by the Saviour, and many of the inhabitants believed on Him.

JOPPA, now called Jaffa, is one of the most ancient seaports in the world. It was in former times the principal port of the Holy Land, because of its nearness to Jerusalem. It lies on the Mediterranean, 35 miles north-west of Jerusalem, and 30 miles south of Cæsarea. It was a border town of the tribe of Dan. Here were landed the materials for building both the first and second Temples, which were sent from Tyre and Lebanon. Jonas took ship here for Tarshish, and here St. Peter raised Dorcas from the dead, and enjoyed the heavenly vision which taught him God's intention to save the Gentiles as well as the Jews. The city is still an important port. Its harbor is bad, being shallow and exposed to the winds. The city stands on a promontory jutting out into the sea, rising to a height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. The population numbers about 15,000, more than one-half being Turks and Arabs. The Latins, Greeks, and Armenians have each a church here.

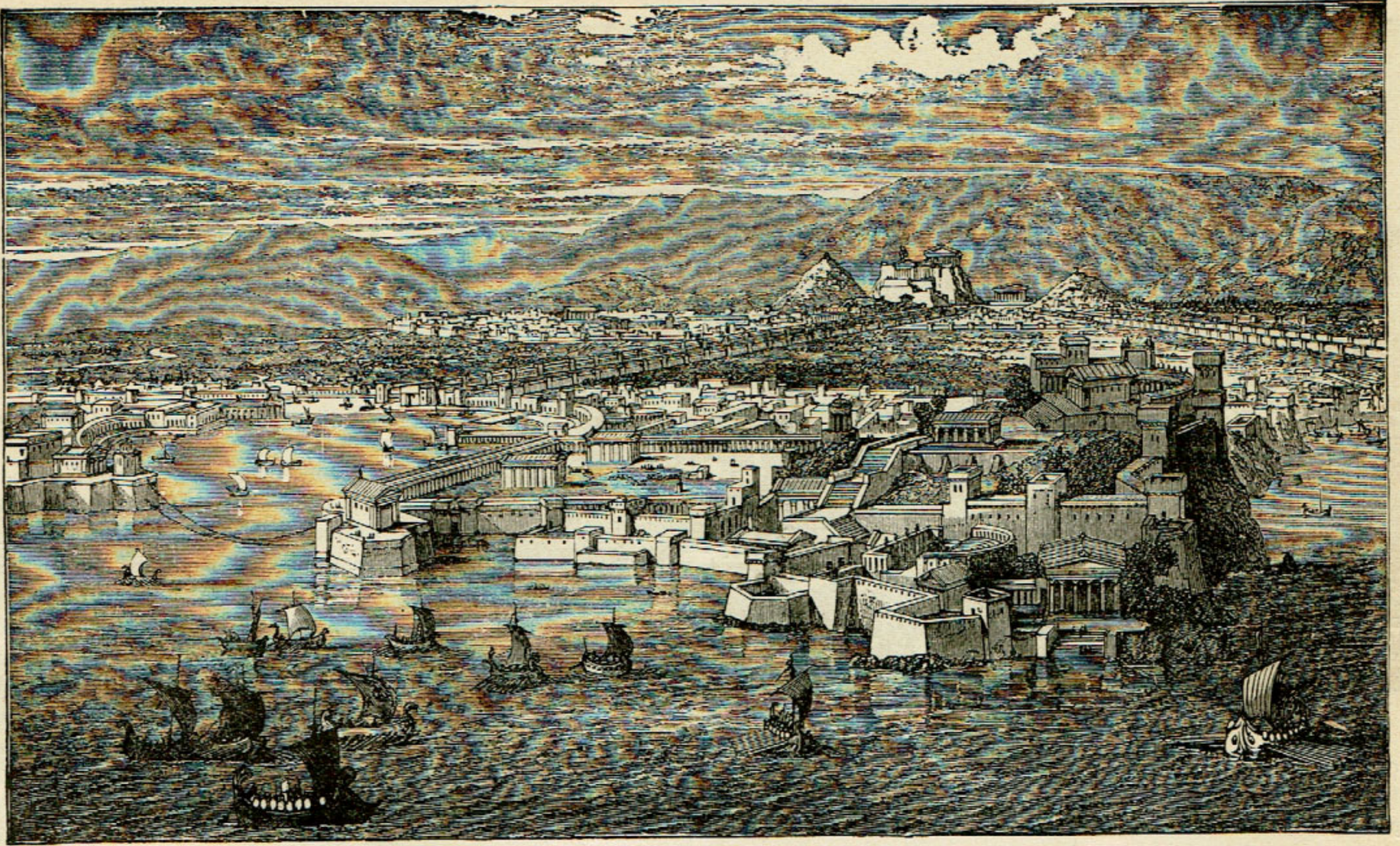


THE FALL OF JERICHO.

various changes, Tyre at length became a possession of the Romans. It was taken by the Christians during the Crusades, and subsequently recaptured by the Turks. It began to decline as a commercial point after the city of Alexandria was founded. Our Saviour once journeyed into the region of Tyre and Sidon (Matt. xv. 21). Modern Tyre is a place of no importance, is poorly built, and contains about 3,000 inhabitants. It lies on the east side of what was once the island, one mile long and half a mile from the shore, thus enclosing two so-called harbors separated by Alexander's causeway, which is now a broad isthmus. The true harbor lies to the north of the town, but it is shallow, and will accommodate only the smallest vessels.

the Israelites after their passage of the Jordan, the capture being accomplished by the miraculous destruction of its walls. A new Jericho was afterwards built on a neighboring site, and became a noted place, second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Eliseus. Our Saviour visited it, and gave sight to two blind men here (Matt. xx. 29-34), and forgave Zaccheus (Luke xix. 1-10). Tradition makes the lofty mountain, called Quarantana, to the north-west of the city, the scene of the fasting and temptation of our Lord in the Wilderness after his baptism. The exact site of Jericho is a matter of dispute.

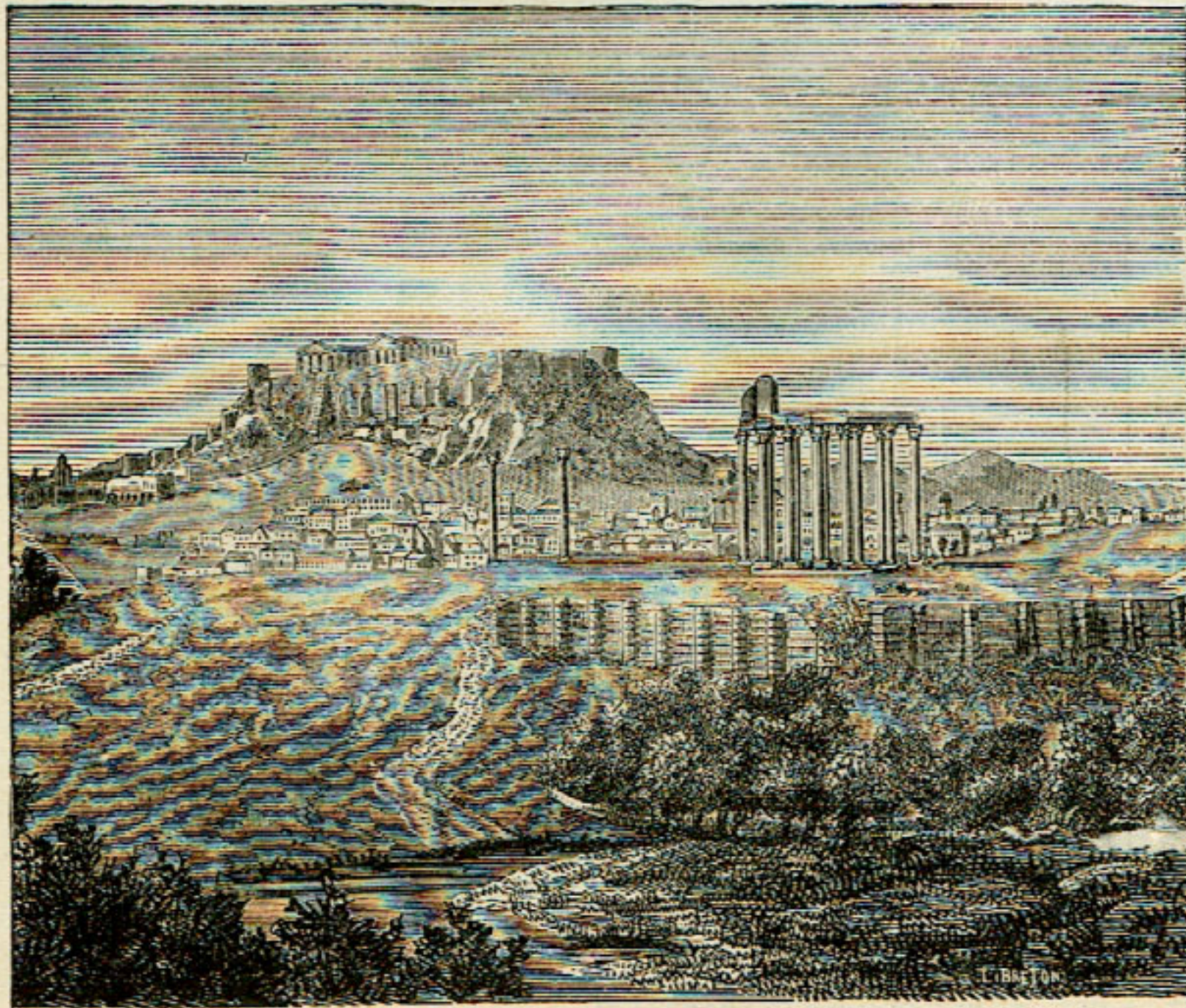




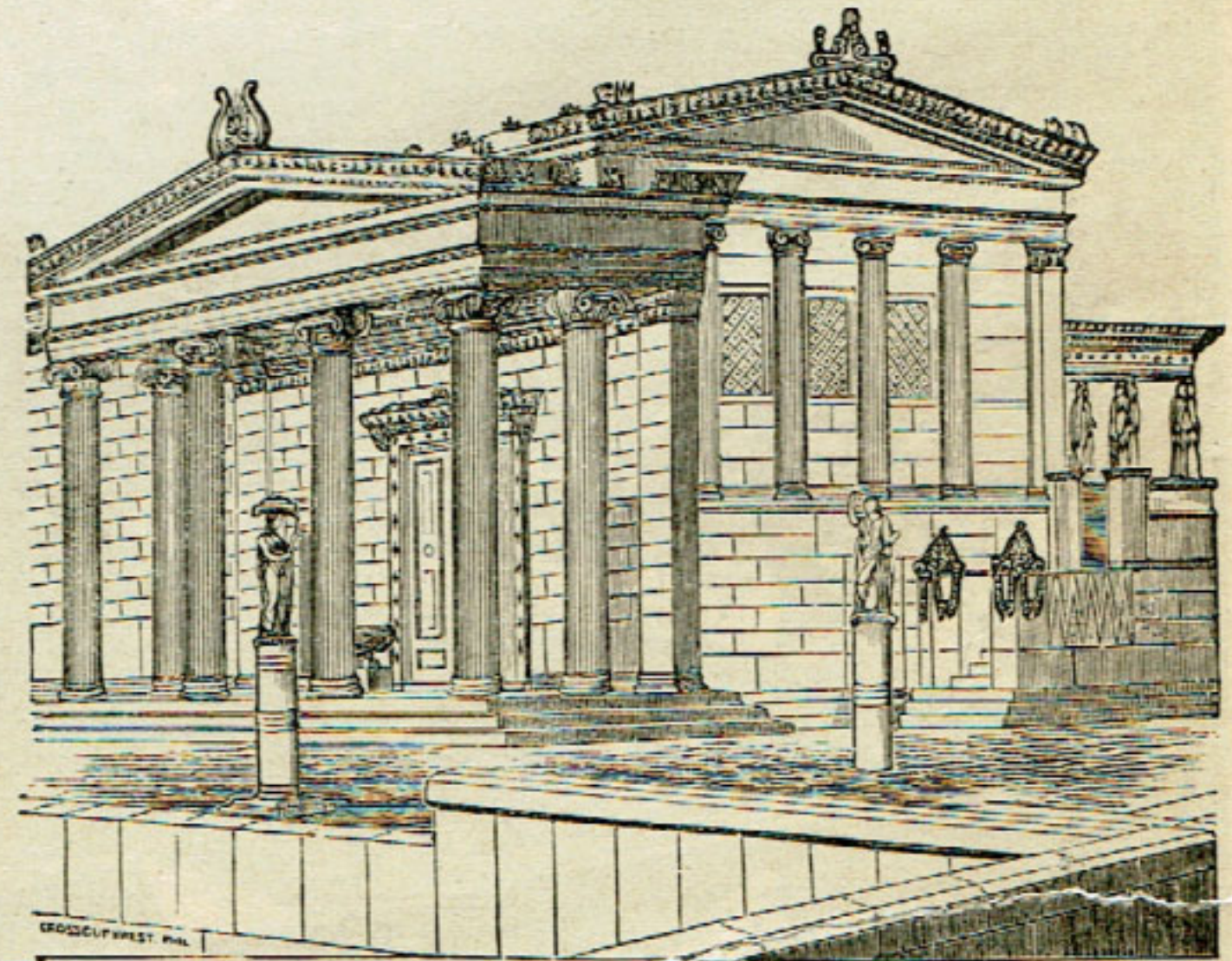
VIEW OF ATHENS, SHOWING PIRÆUS AND THE LONG WALLS.

THE city of Athens was the capital of Attica, in Greece, and the chief seat of Grecian learning and civilization. The modern city stands on the site of its ancient predecessor, and is the capital of the modern kingdom of Greece. The ancient city was situated four miles east of the Saronic Gulf, and four and a half miles from the town of

as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the dominion of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia.



RUINS OF THE ACROPOLIS—ATHENS.

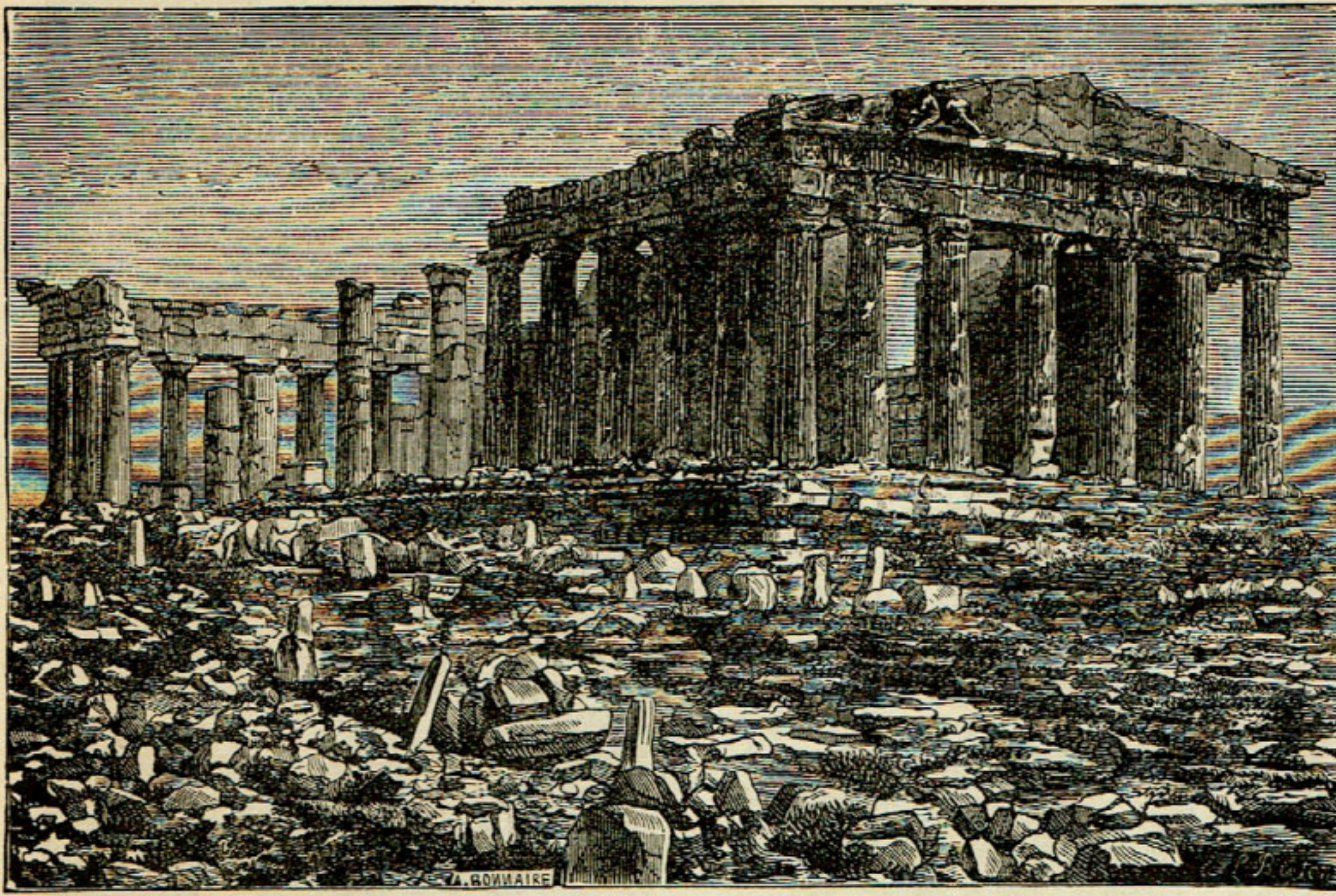


THE ERECHTHEUM—ATHENS.

Piræus, which constituted its port and naval station. In its palmy days Athens was connected with Piræus by a system of fortifications known as the Long Walls. These enclosed the space between the city and port, and preserved uninterrupted communication between them. In course of time Athens became the most powerful as well

as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the dominion of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia. St. Paul appears to have remained in Athens some time, and during his residence there delivered his famous discourse on the Areopagus to "the men of Athens." The remark of the writer of the Acts concerning the inquisitive character of the people of Athens is attested by the unanimous voice of antiquity. St. Paul founded a Christian church at Athens during his stay there. The city of Athens was built round a central rocky height, called the Acropolis, an elevation about three hundred feet above the general level of the town, and six hundred feet above the Mediterranean.





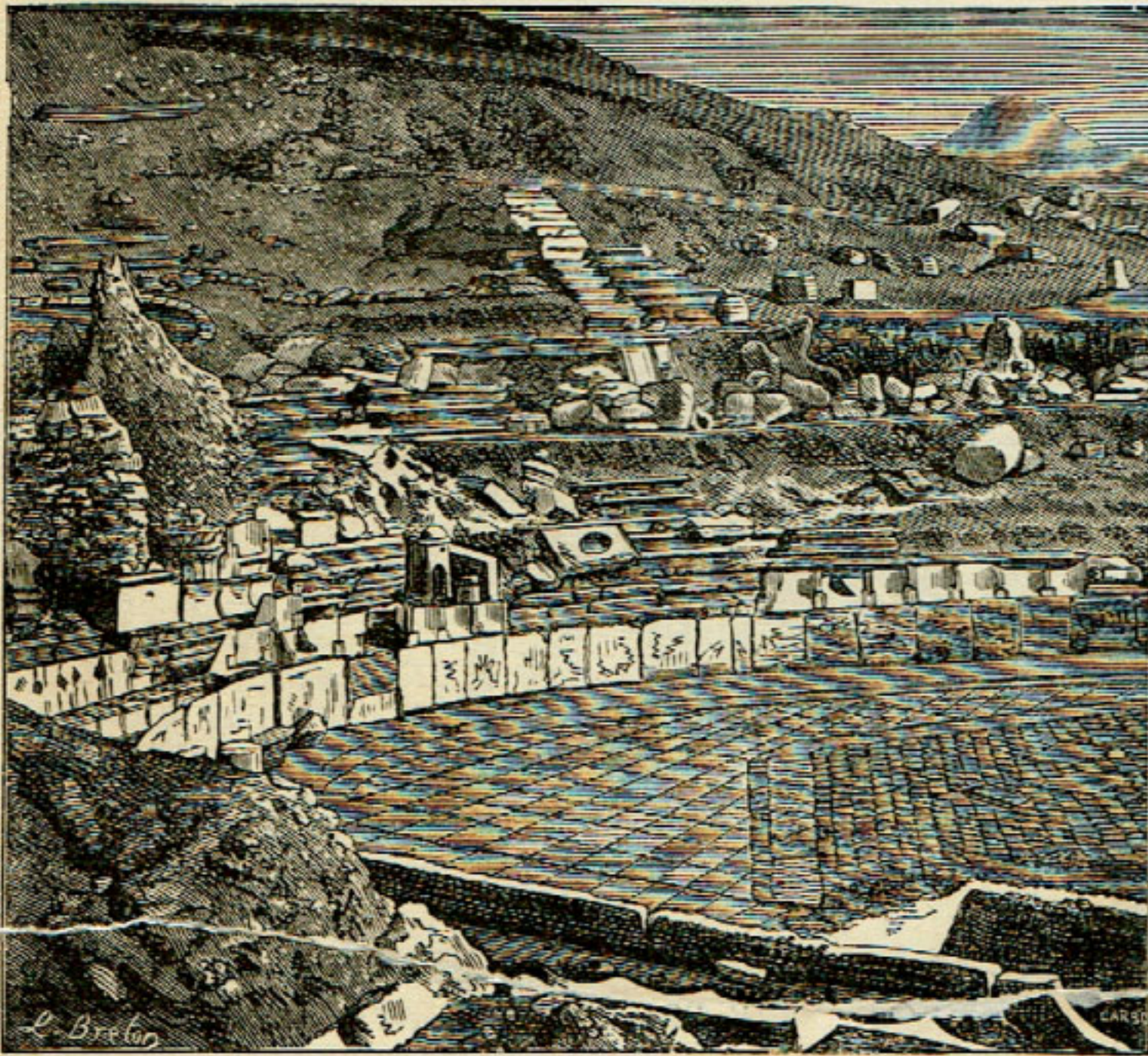
RUINS OF THE PARTHENON—ATHENS.

Near this height are several smaller elevations with valleys between. Northwest of the Acropolis is a moderate hill, on which stands the temple of Theseus. At a short distance from the northwest angle is the Areopagus, where St. Paul delivered his memorable address to "the men of Athens." The principal buildings on the summit of the Acropolis were the Propylæa, the Erechtheum, and the Parthenon. The Propylæa served as an ornament to the hill, and also as a military

right hand the grand building of the Parthenon, and on the left the scarcely less beautiful Erechtheum. The Parthenon was by common consent the noblest building of the ancient world, and the most beautiful monument of Athens. It stood on the very summit of the Acropolis, and was constructed of pure white marble. It was a temple erected in honor of Pallas Athené, the protecting divinity of Athens, and was regarded as the most sacred place in the city. It formed the most conspicuous object in any view of the town, and was the first thing to greet the eye of the traveller approaching from the sea. It is regarded by modern architects as the most perfect building ever constructed, and was adorned with rare and beautiful sculptures from the hand of Phidias, the greatest of the artists of Greece. It was built in the best period of architecture, and under the inspiration of the highest genius in art. After the introduction of Christianity it was converted into a Christian Church, and used as such until the conquest of

Greece by the Turks. In 1687, during a war between the Turks and Venetians, the former converted it into a powder magazine. A Venetian shell exploded the magazine and threw down the interior of the temple. During the last century some of its most beautiful sculptures were carried to England by Lord Elgin, and are now in the British Museum at London.

The Erechtheum stood on the left or northern side of the Acropo-



THEATRE OF DIONYSUS—ATHENS.

defence of the approach from the city to the summit of the hill. Among the ancients it was even more admired than the Parthenon for its grandeur and general effect, and for the skill with which the difficulties of the site were overcome. The approach to it was seventy feet broad, and consisted of a flight of sixty marble steps. It contained the only gates by which the Acropolis could be entered. Passing through the Propylæa, one entered the Acropolis itself, and saw on the



RUINS OF THE TEMPLE OF VICTORY—ATHENS.

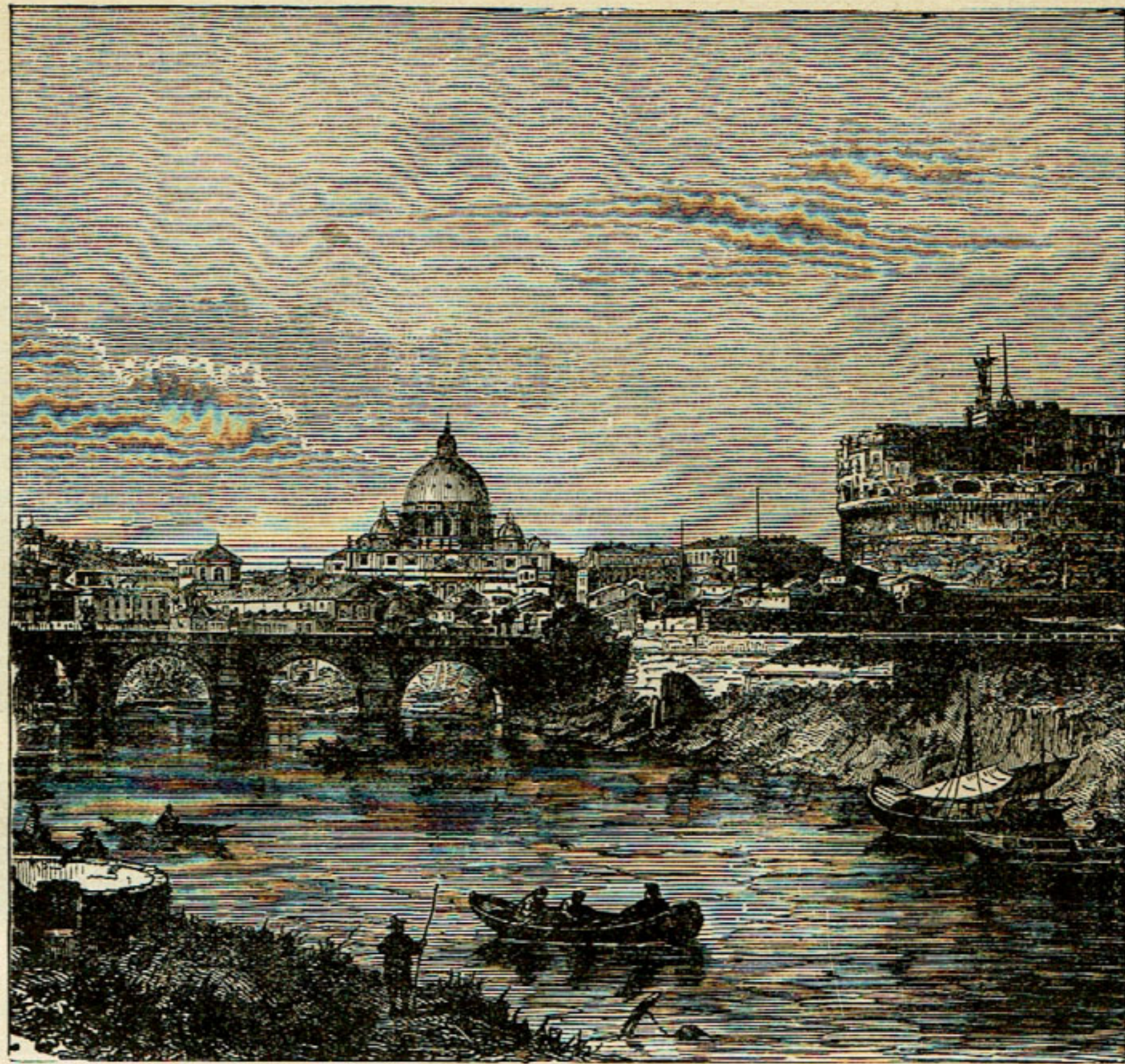
lis. It was oblong in shape, with a portico of six Ionic columns at the east end, and a kind of transept at the west, a portico of four columns on the north, and the portico of caryatides standing on a basement, eight feet high, on the south. It was regarded as one of the most beautiful works of ancient times, and was held in the highest veneration by the Athenians. It was erected in honor of Erechtheus or Erichthonius, a fabulous hero of Attica.



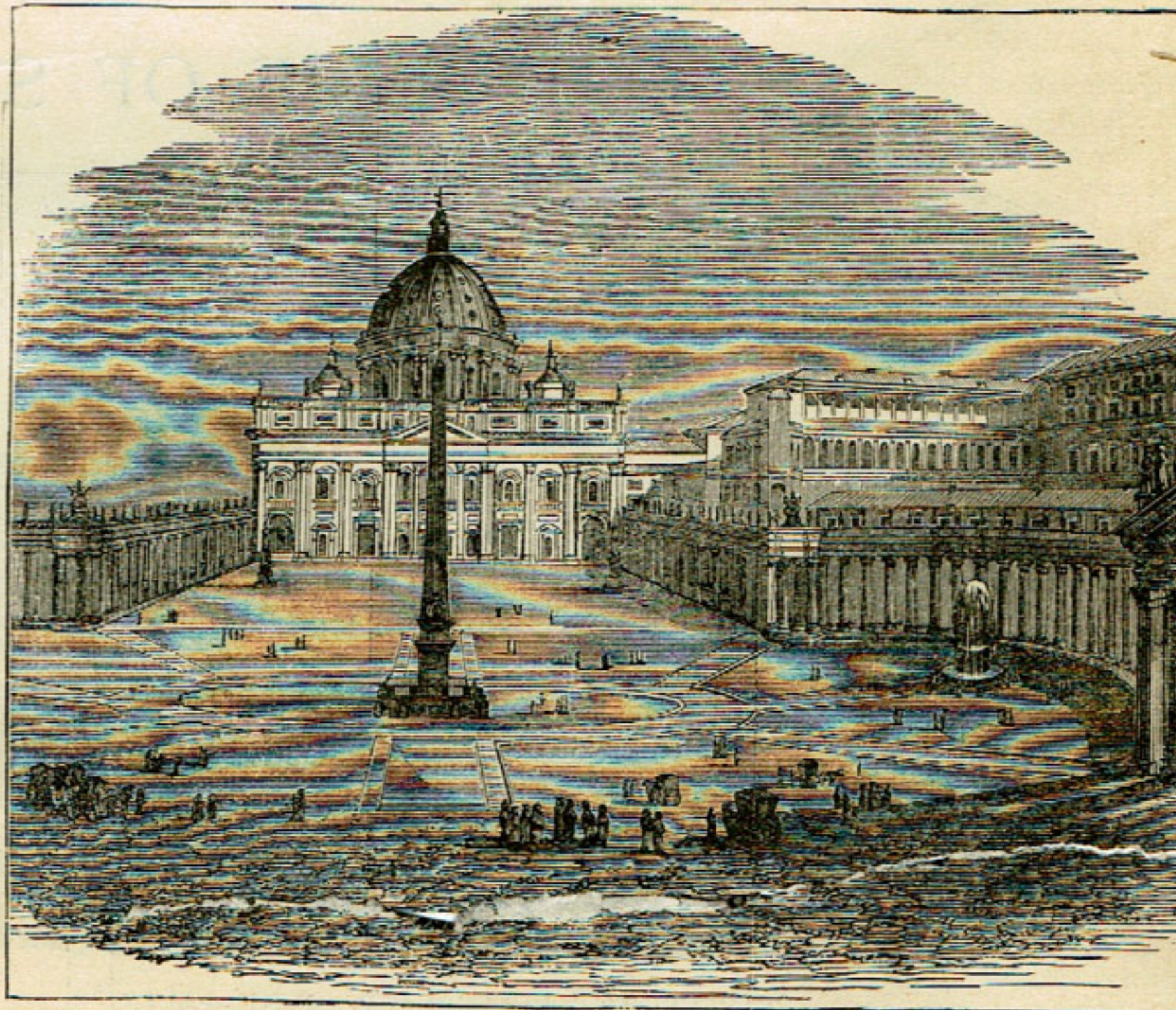
ROME, the famous capital of the ancient world, is situated on the river Tiber, at a distance of fifteen miles from its mouth. The seven hills which formed the nucleus of the ancient city stand on the left bank. In the engraving given here the Cathedral of St. Peter's is seen in the background, while on the right is the Castle of St. Angelo, the ancient Mole of Hadrian, with the Tiber in the foreground. Rome is mentioned in the books of Maccabees for the first time in the Hebrew Scriptures. It is also mentioned in the Acts of the Apostles, the Epistle to the Romans, and the Second Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlements of the Jews at Rome. The Jewish King Aristobulus and his son formed a notable part of Pompey's triumphal procession, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Cæsar showed them some kindness, and they were favored also by Augustus. Claudius, on the contrary, commanded all Jews to depart from Rome, on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit.

The Rome of the Apostle's day was a large and irregular mass of buildings unprotected by an outer wall; for it will be remembered that St. Paul's visit lies between two important epochs, viz.: its restoration by Augustus, and its restoration by Nero. The streets were generally narrow and winding, flanked by densely crowded lodging-houses of great height. St. Paul's first visit to Rome took place before the Neronian conflagration; but even after the restoration of the city, which followed upon that event, many of the old evils continued. One-half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper-citizens, supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. Such was the population St. Paul found at Rome at the time of his visit.

The localities in Rome, of interest to the student of the New Testament, are few in number, and rely for their authenticity mainly upon tradition. In the modern city, the grand basilica of St. Peter's is the most conspicuous object. It is by common consent the greatest and grandest of all Christian churches. The body of the Apostle Peter is believed to have been finally buried on the spot now covered by the dome of the basilica. The large building on the reader's right is the palace of the Vatican, the residence of the Popes of Rome. It stands on the site of the gardens of the Emperor Nero—a site memorable in the annals of Christian martyrdom. The other localities in and about Rome connected with the Apostolic era are the Appian Way, by which St. Paul approached the Eternal City; the Mamertine prison, in which he was confined, which was built by Ancus Martius, near the Forum, and which still exists beneath the church of *San Guiseppe dei Falegnami*; the scene of St. Paul's martyrdom on the



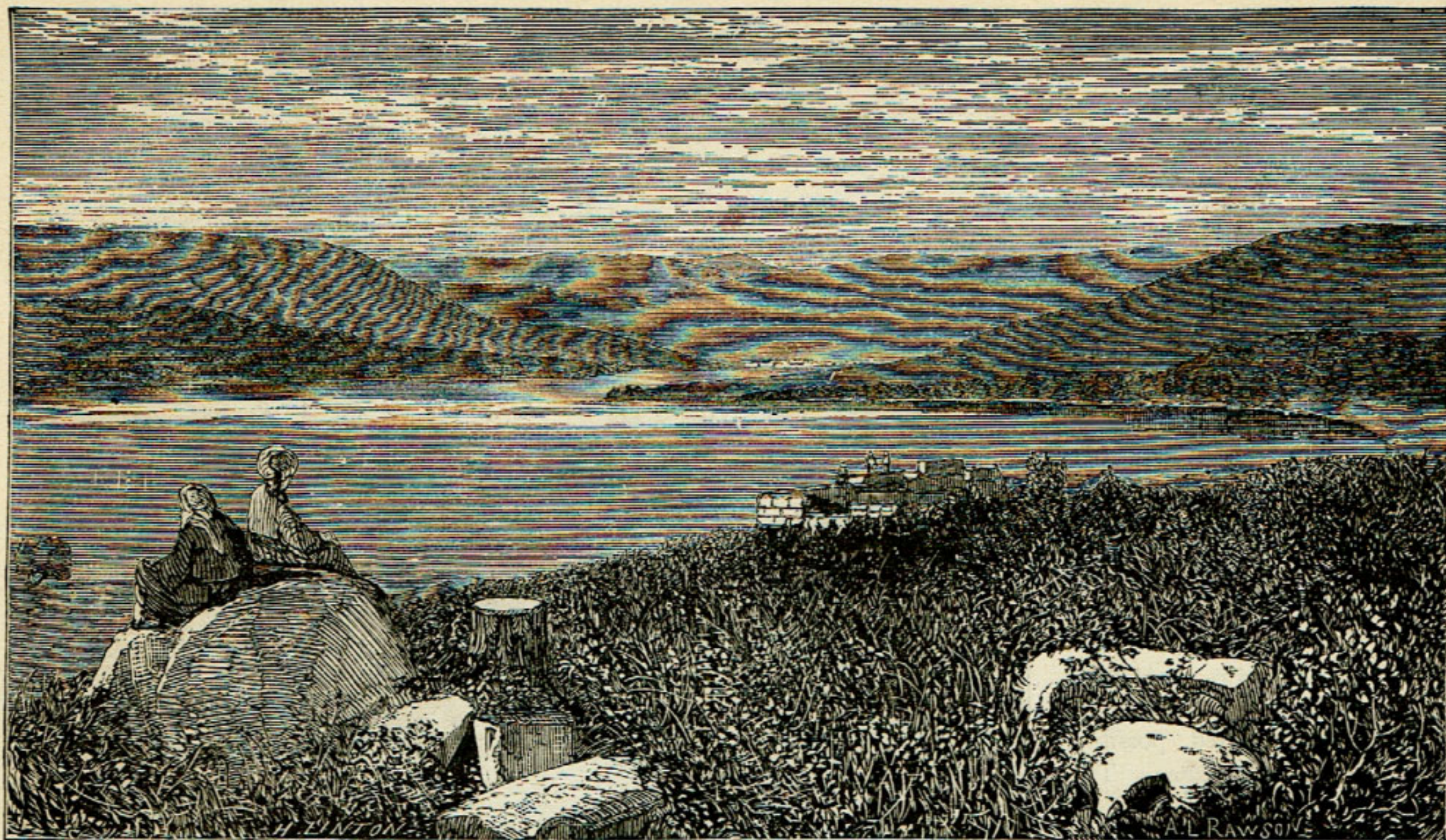
VIEW OF ROME, SHOWING THE CASTLE OF ST. ANGELO AND ST. PETER'S.



ST. PETER'S AND THE VATICAN—ROME.

Ostian road; the Ostian Gate, by which he left the city to be offered up for his faith; the chapel *Domine quo Vadis*, on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom; and the Catacombs, which were the places of refuge and the burial-places of the early Christians in the days of their persecution.





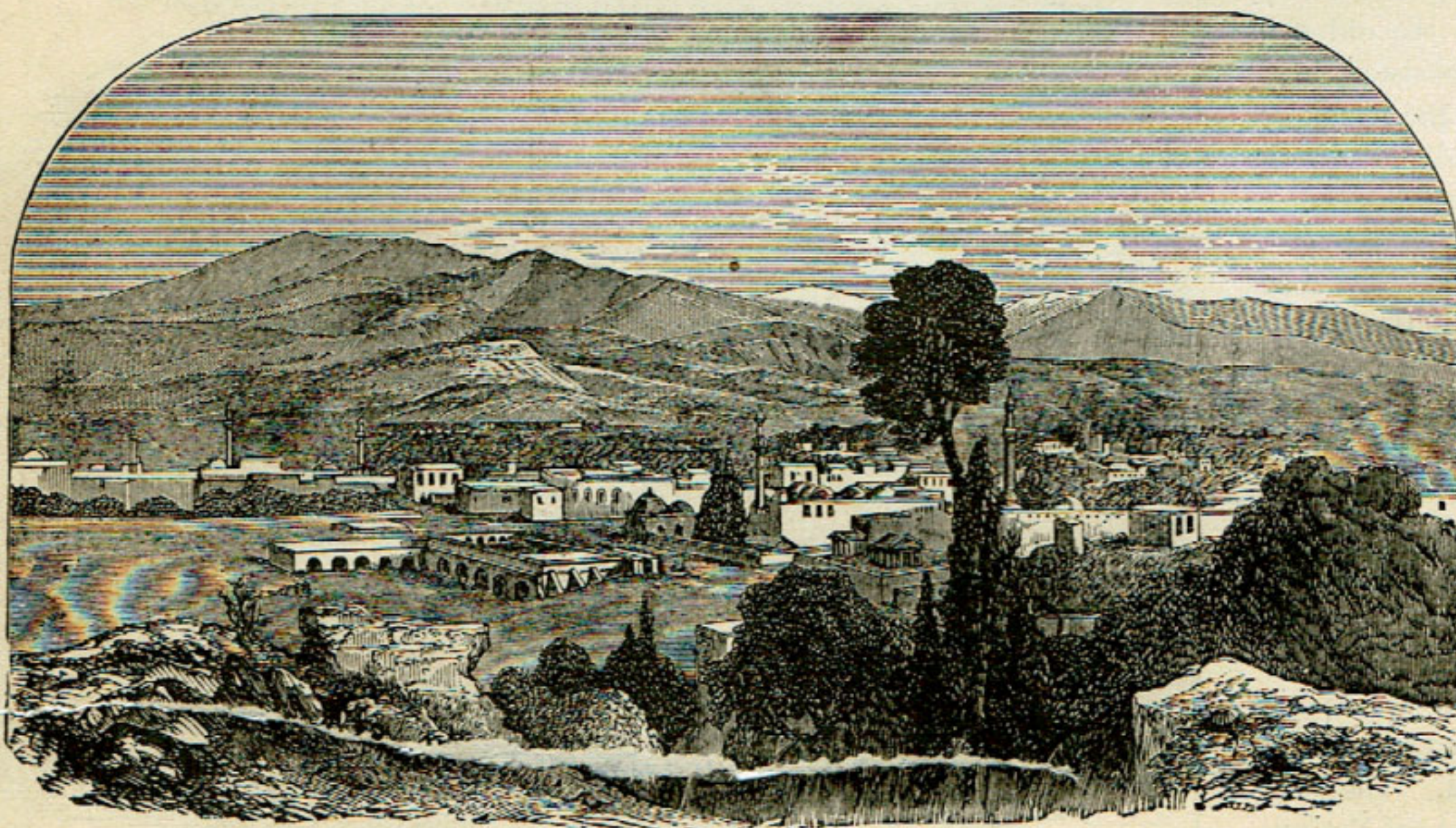
SUPPOSED SITE OF CAPHARNAUM.

In the days of Our Saviour Capernaum was one of the chief cities of Galilee. There is no mention of it prior to the Babylonish captivity. It was situated on the north-west shore of the Sea of Galilee, about five miles from the entrance of the Jordan into that sheet of

speculate concerning it. Dr. Robinson believes the true site to be at Khan Minyeb, on the northern border of the plain of Gennesaret. Wilson, Ritter, and Grove, locate it at *Tell Hâm*, higher up on the lake.

water, and on the great route of travel from Damascus to the Mediterranean. Jesus seems to have made it his residence during the three years of his ministry on earth, and it was also the home of the Apostles Andrew and Peter. It was the scene of many of the Lord's miracles, and had thus a glorious opportunity offered it; but it rejected the Lord Jesus, and its doom was sealed. The name of the city lives only in the sacred narrative, and its site is so obliterated that writers can only

## THE LIFE OF ST. PAUL.



TARSUS, THE BIRTHPLACE OF ST. PAUL.

ONE of the most important portions of the New Testament consists of the narration of the labors of St. Paul, the Apostle of our Lord and Saviour Jesus Christ, to the Gentile nations. As a man, St. Paul is one of the most remarkable and powerful characters in all history, and as the servant and missionary of the Saviour, he is even more remarkable and interesting.

the close of his Hellenic course, to complete his studies under the learned teacher, Gamaliel, who was the most profound student of the Hebrew Scriptures of his day. Here he added to that perfect familiarity with the Septuagint, which, as an Hellenist, he had been taught from his childhood, a complete knowledge of Hebrew and of the Hebrew Scriptures, as well as the whole mass of the traditional lore of the

He was a native of Tarsus, a city of the province of Cilicia, "no mean city," he tells us. Tarsus was the chief city of its province, and stood on the banks of the Cydnus, in the narrow, fertile plain between the Mediterranean and the snow-capped peaks of Tarsus, at the conflux of the commerce between Asia Minor and the East. Saul, as he was named in his infancy, was a member of a Jewish family of "the Dispersion," living in this city. His father had received the Roman franchise for services rendered the Romans, no doubt during the civil wars. It was the custom of the Jews to teach every youth some trade or useful avocation, and Saul was brought up to the occupation of a tent-maker. The family seem to have been possessed of ample means, for Saul was liberally educated, and was sent to Jerusalem at

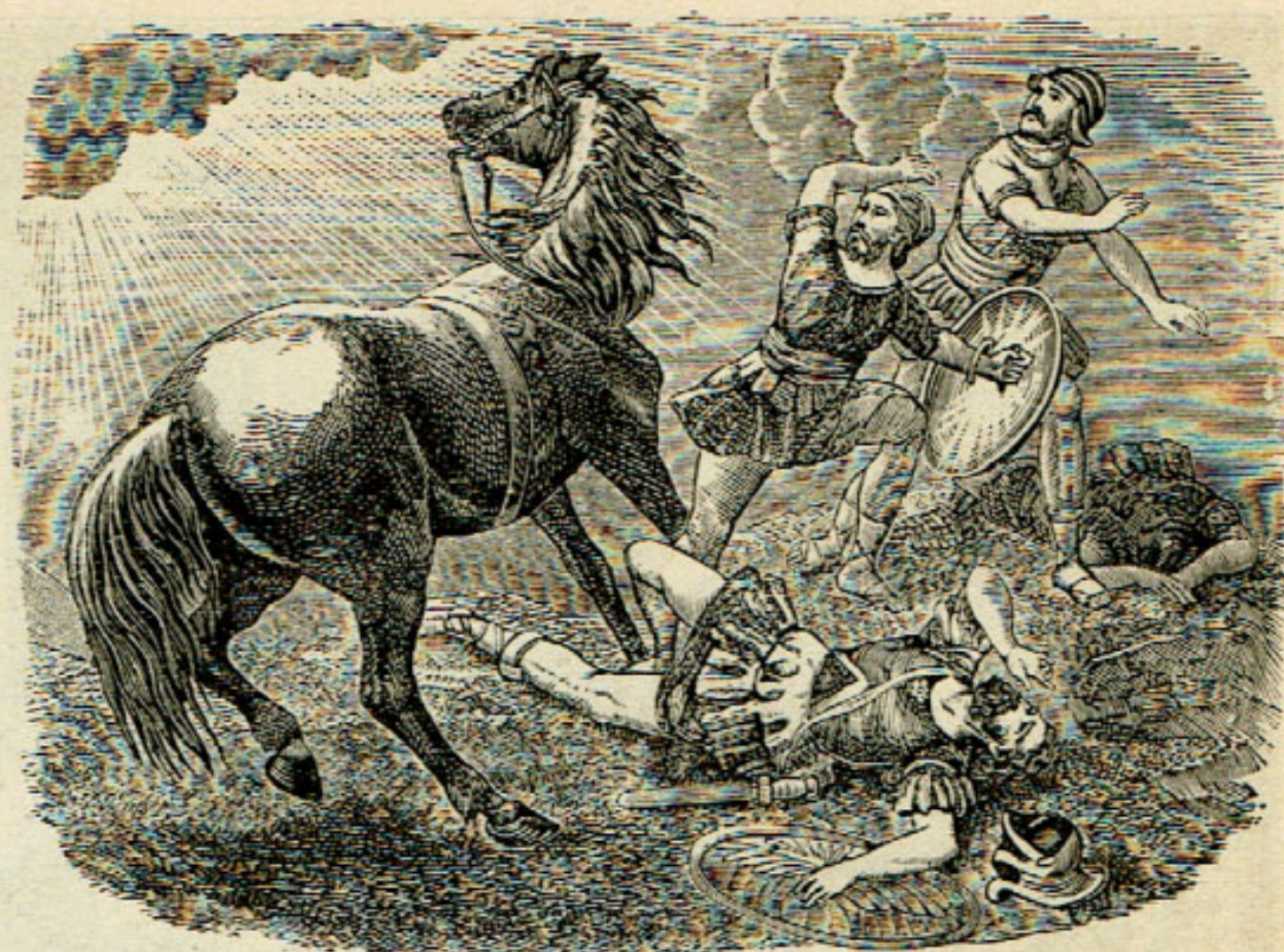


Pharisaic school. He seems to have been a person of deep religious feeling from his extreme youth, and had already acquired, among "his own people," a reputation for sanctity of life and strict observance of all the traditions of the sect, which he more than maintained at Jerusalem. Being a man of enthusiastic temperament, the young Pharisee became a fierce and uncompromising champion of the traditions of the fathers.

The new doctrines of Christianity seemed to Saul an attack upon the religion of the Jews, and he opposed them with great and active zeal. He took a leading part in the persecutions which were directed against the companions and followers of Jesus of Nazareth, and when the first Christian martyr, St. Stephen, was put to death, he stood by, "consenting to his death;" and took charge of the clothing of the witnesses. After the death of Stephen, Saul's zealous fury against the Christians was redoubled, and he became, not merely the chief instrument, but the prime mover in the great persecution for which that event gave the signal; and it was by his activity that the Christians were forced to fly from Jerusalem. Being determined to carry his efforts still farther, he, of his own accord, obtained letters from the high priest to the synagogues of Damascus, to enable him to seize and bring bound to Jerusalem any "of the way," whether men or women; and armed with these he set out for Damascus, A. D. 37.

On his journey a wonderful occurrence happened to Saul—an event which changed the entire current and purposes of his life. As he and his companions drew near to Damascus, the towers of the ancient city being in full view, a light, brighter than the noonday sun, blazed down from heaven upon the little band, enveloping it and bringing it to a halt. This brightness was not seen by Saul alone, but was visible to all who were with him, and they were stricken to the earth by it. Of all the company, Saul alone was struck blind by it, and he alone beheld in the blaze of glory the vision of the Son of God, as He appeared to the Three Children in the fiery furnace, and to Stephen in the article of death, visible only to his spiritual sense. Jesus revealed himself to Saul, as the One whom he was wickedly persecuting, and told him of His purpose to make of him a messenger to the Gentiles. Saul at once recognized his Lord, and, submitting himself entirely to the will of Jesus, asked: "Lord, what wilt thou have me to do?" He was told to go into the city, and await the revelation of the Divine will, which would be made known to him. The vision then faded away, and Saul, totally blind, was led into the city by his companions, who had seen the light and heard the voice, but had not understood what was spoken. He was conducted to the house of one of his friends named Judas, where he remained three days without sight, spending the time in fasting and prayer, and in communion with God.

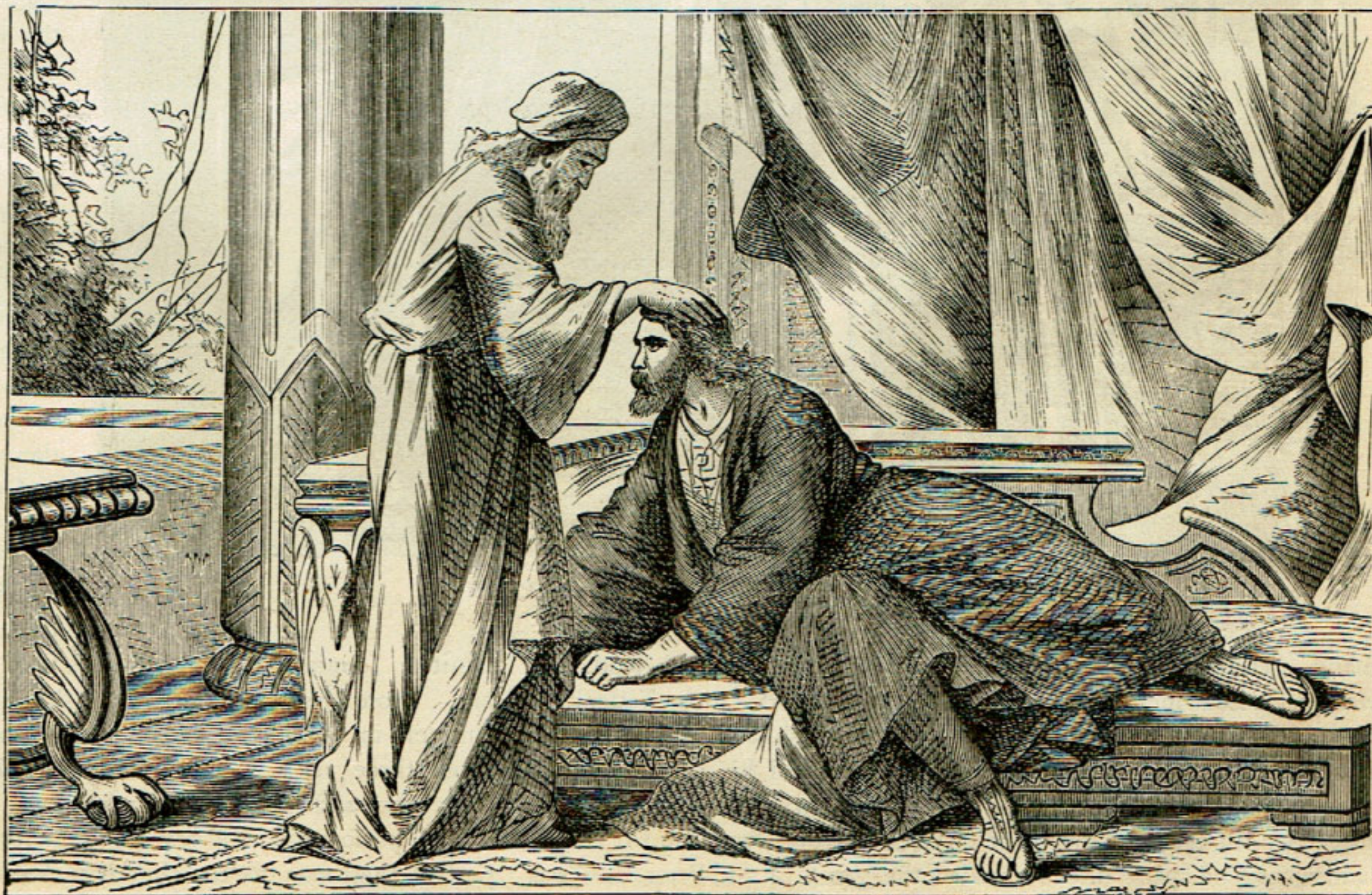
Meanwhile the Saviour appeared to a devout man, and one of the few Christians living in Damascus,



THE CONVERSION OF SAUL.

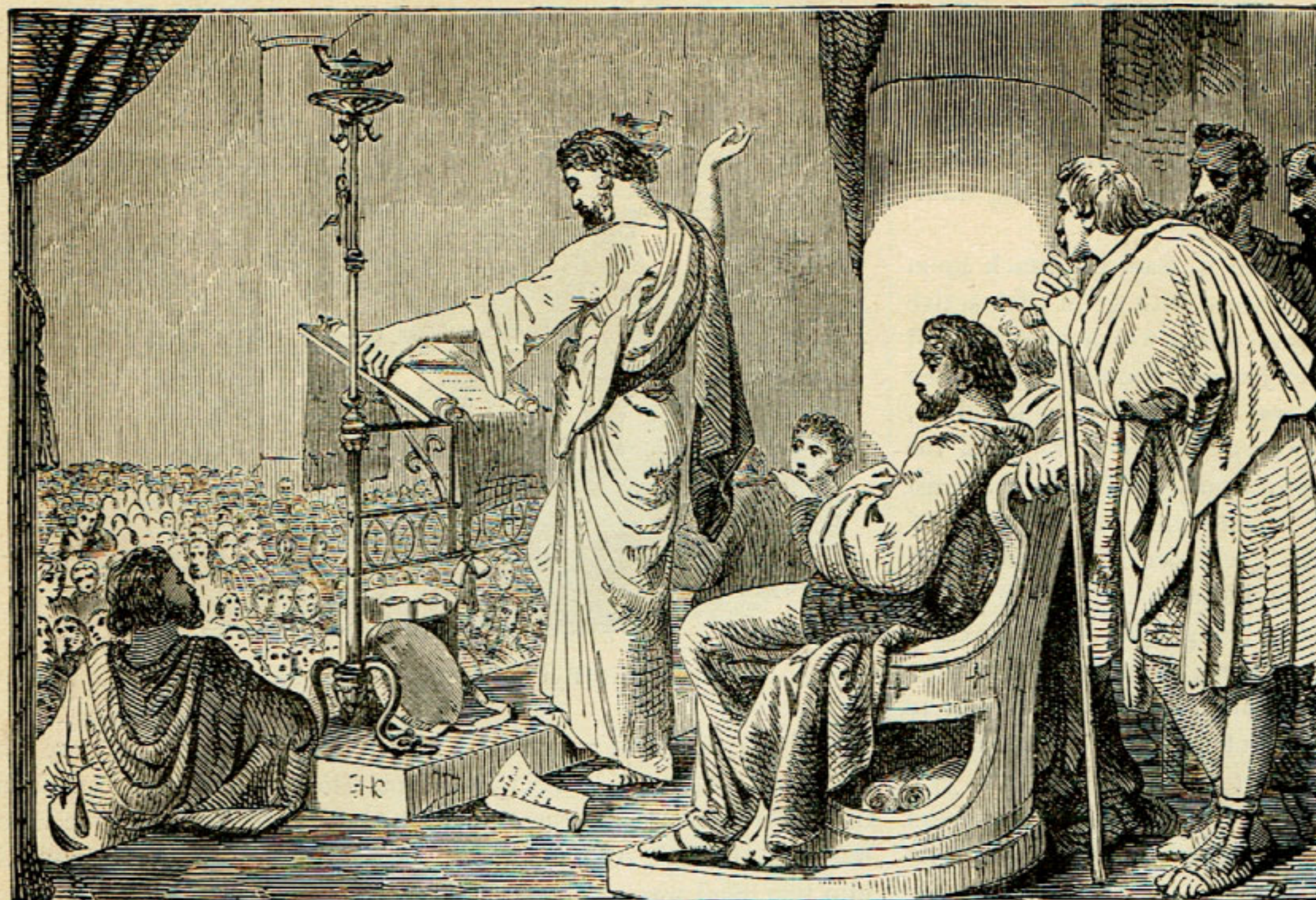
named Ananias, and commanded him to go to Saul, and restore him his sight. Ananias, knowing the reputation of Saul, and the nature of his errand to Damascus, hesitated to obey, fearing that the vision was not, after all, from God; but the Saviour reassured him, and told him that Saul was even then praying, and, moreover, was expecting him, having seen Ananias in a vision. Ananias no longer hesitated, but at once sought out Saul, and in the name of Jesus of Nazareth, restored him his sight and baptized him.

Seeing that he was thus called to the Apostleship, Saul, who was afterwards called Paul, began his public ministrations immediately after his baptism. Received into full fellowship with the Christians of Damascus, he preached Christ in the synagogues, that He is the Son of God; and the more they wondered at the great persecutor's conversion, the more he increased in strength, "and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." From Damascus, Paul retired into Arabia Petrea, by the Divine com-

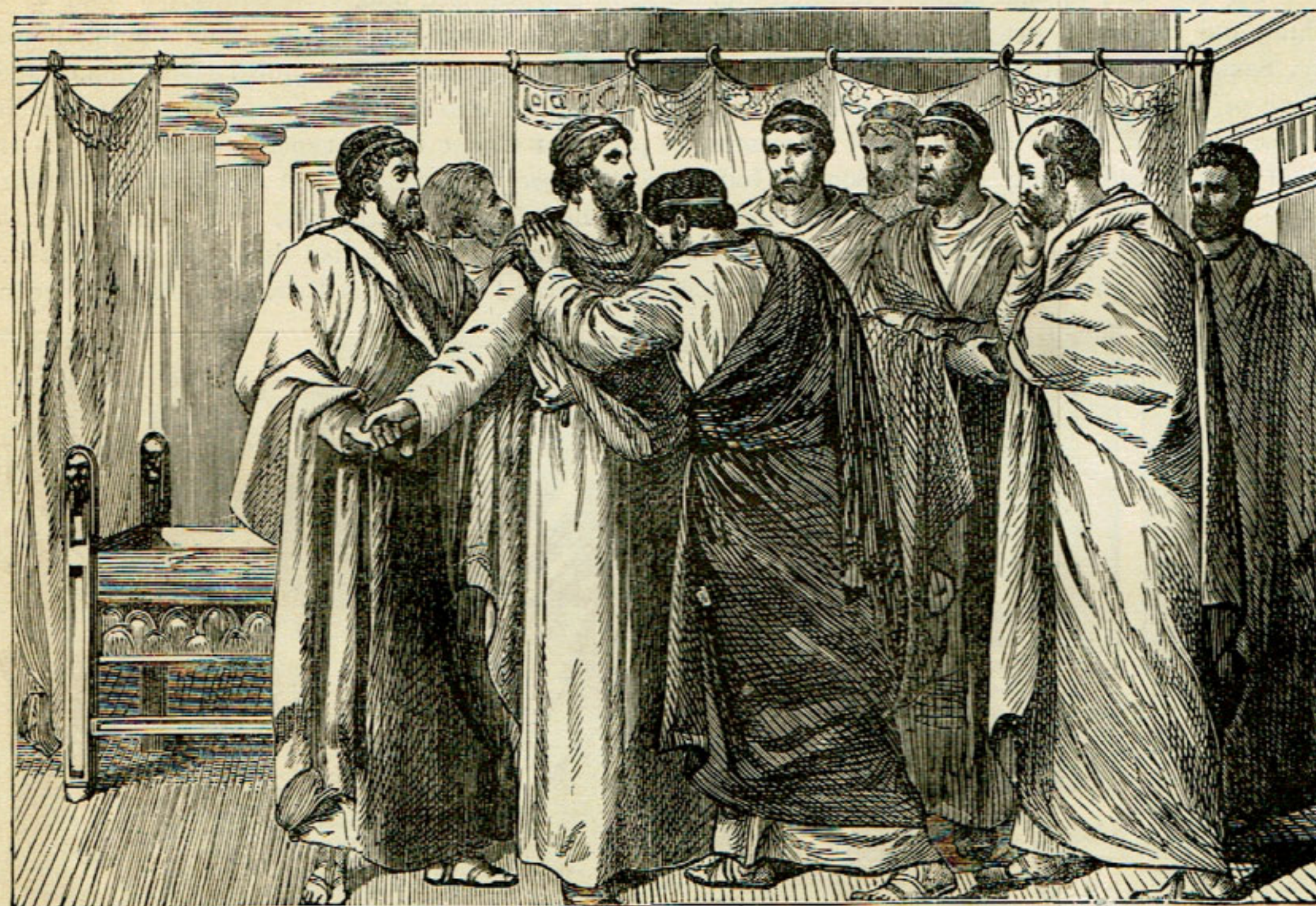


ANANIAS AND SAUL.





PAUL AND BARNABAS AT ANTIOCH.



PAUL PARTING FROM HIS DISCIPLES.

brethren to Cæsarea, whence he sailed for Tarsus. Before leaving the Holy City he had again seen the Saviour in a vision, this time in the Temple, and it was on this occasion that he was commanded to leave Jerusalem and go and preach the Gospel to the Gentiles.

From Tarsus, Paul went to Antioch, accompanied by Barnabas, and there preached to the church with power. While there a severe famine occurred in Judæa, and the Christians of Antioch made a collection of money for the relief of their brethren at Jerusalem, and sent it to them by Paul and Barnabas. The Apostles, upon discharging this duty, immediately returned to Antioch, and soon after this the disciples composing the church at Antioch were commanded by the Holy Ghost to send forth Paul and Barnabas to preach the Gospel to the Gentile nations.

Paul and Barnabas, accompanied by John Mark, the cousin of Barnabas, set forth, A. D. 45, from Antioch, on what is generally known as the great Apostle's first missionary journey. They embarked at Seleucia, the port of Antioch, and went to Salamis in Cyprus. From Salamis, which is on the east side of the island of Cyprus, they went to Paphos on the west side, passing along the coast. Here they discomfited a famous magician, who sought to defeat the ends of God, and was struck blind for his wickedness. They also converted the Roman Proconsul. From Paphos they went by sea to Perga, in Pamphylia, thence they crossed the mountain range of Taurus to Pisidia and Lycaonia, a journey attended with great hardship and danger. Here Mark left them, and returned to Jerusalem. The first halting-place of the Apostles in Pisidia was Antioch, a place, like its Syrian namesake, very important in the history of Chris-

mand. Here he spent a season in close communion with God, and was instructed in the truths of Christianity. He himself declares that at this period he conversed not with flesh and blood. After this he returned to Damascus, where he resumed his preaching. A conspiracy being formed against him here, he was obliged to fly. He succeeded in escaping from the city, and at once went up to Jerusalem, where he spent fifteen days as the guest of St. Peter, and was presented to the church. His zeal in disputing with the Hellenist Jews came near costing him his life, and he was hurried away by the

tianity. Iconium was next visited, then Lystra and Derbe, in Lycaonia. From Lystra they returned, through Pisidia and Pamphylia, to Antioch in Syria, the entire journey having occupied a period of about three years. The journey had been one constant round of preaching, and was attended with great success. It was marked also by the performance of several miracles. The Apostles made a report of their acts to the church at Antioch, and then resumed their labors at that place. A dispute having arisen in the church, in consequence of certain persons insisting that it was necessary for Chris-

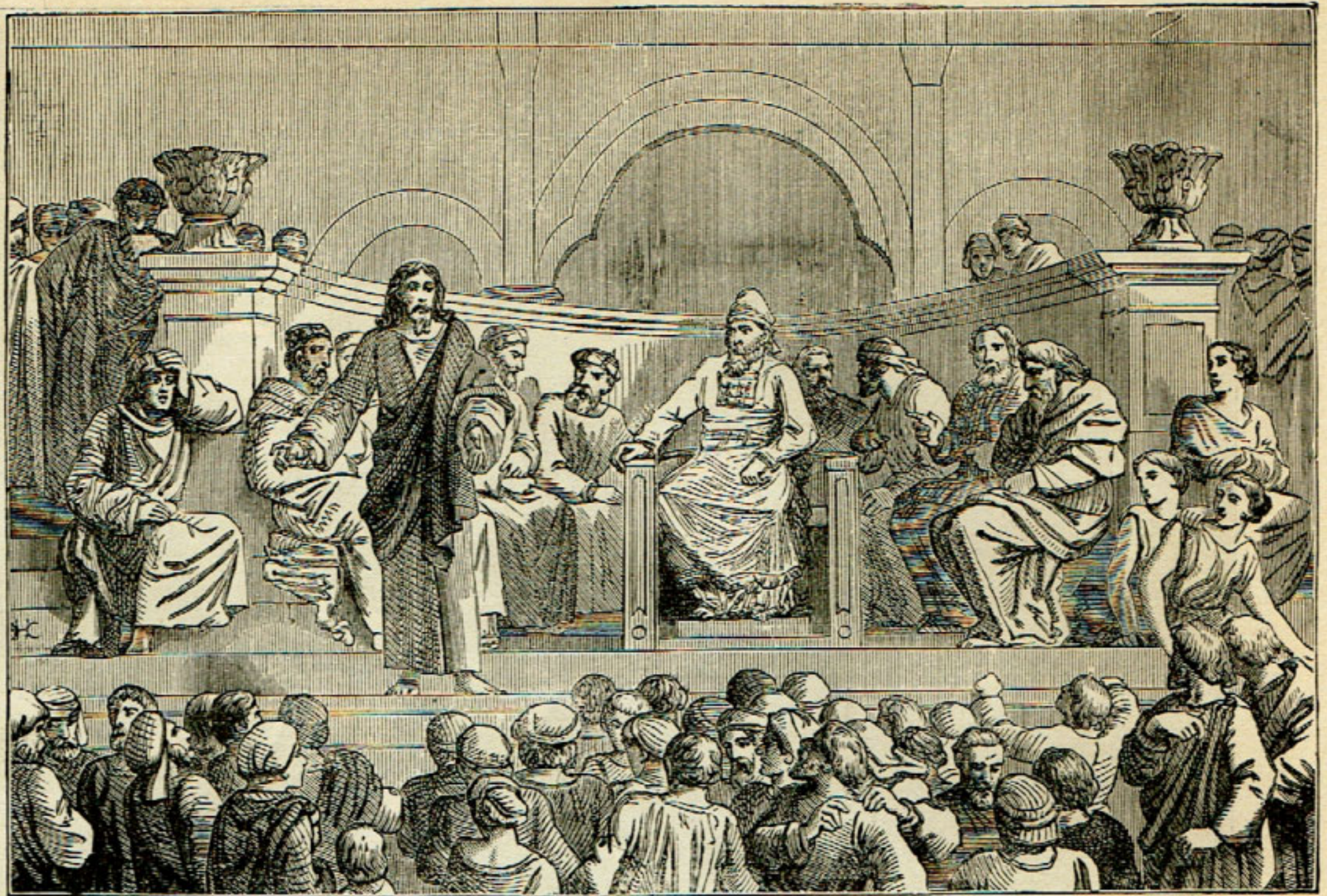


tians to be circumcised, Paul and Barnabas were sent to Jerusalem to obtain the views of the Apostles and elders there on the subject. They made the journey by land, passing through Phœnicia and Samaria, declaring to the brethren on their way what God had done for the Gentiles. The church at Jerusalem sustained the position of Paul, that circumcision was not necessary. The Apostles returned to Antioch.

In the year of our Lord 49, St. Paul set out upon his second missionary journey, shortly after his return from Jerusalem. This journey, besides its wide extent and long duration—covering a period of four years—is memorable for the introduction of Christianity into Europe; though the Apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. Beginning at Antioch, it embraced Cilicia, Lycaonia, Phrygia, Galatia, Mysia, and the Troad; and in Europe, Macedonia, Athens and Corinth; whence Paul crossed the Ægean to Ephesus, and thence sailed to Cæsarea, and so, after a hasty visit to Jerusalem, returned to Antioch. Paul made this journey in company with Silas and Timothy. Luke formed a part of the little band during a portion of the journey.

After a considerable stay at Antioch, St. Paul set out on his third and last missionary journey in the autumn of A. D. 54, pursuing his old route. This third circuit included a residence of no less than three years at Ephesus; a journey through Macedonia, and probably as far as Illyricum, which brought the Apostle to Corinth, where he spent the three winter months of A. D. 57-58. To disconcert a Jewish plot against his life, he returned through Macedonia, and embarked at Philippi, after the close of the Passover; and rejoined his companions, who sailed direct from Corinth, at Alexandria-Troas. At Miletus, just before his final embarkation for the Holy Land, Paul took an affecting leave of the elders of the church of Ephesus, who assembled there at his bidding. He warned them of the dangers which would threaten them in the future, and exhorted them to cling to the faith of Jesus Christ. Finally, "he kneeled down and prayed with them all; and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

Although warned of the danger which awaited him at Jerusalem, Paul went up to the Holy City, and was there welcomed by the other Apostles. Upon his appearance in the Temple, he was recognized and assailed by "certain Jews from Asia," probably some of his old opponents at Ephesus, and dragged into the outer court, where he would have been put to death, had not the Roman guard, attracted by the tumult, charged the crowd and rescued him. He was at once conveyed into the fortress of the Antonia. He obtained the leave of the Roman officer commanding the post to address the people, and, speaking to them in the Hebrew tongue, related the incidents of his early life and his conversion, the throng listening to him in silence. When he told them of his Divine commission to preach to the Gentiles, the people burst into furious cries and rent their clothes. The Roman officer, ignorant of the language in which Paul had



PAUL BEFORE THE COUNCIL.

spoken, could only suppose that he had given some strong ground for such indignant fury, and, causing him to be brought into the castle, commanded him to be examined by scourging. The soldiers were already binding him with thongs to the post, when the Apostle told them he was a Roman citizen, and reminded them of the danger of inflicting any arbitrary punishment upon one who was under the protection of imperial Rome. The tribune was astonished at this, and alarmed to find that he had inflicted the indignity of chains upon a free-born Roman. Learning that the trouble was a question concerning the Jewish religion, the tribune summoned the chief priests and the Sanhedrim to meet on the following day, and having loosed Paul from his bonds, placed him before them. Paul made a defence of his course, but the Council, which had no legal power to decide his fate, broke up in confusion, and a plot against the Apostle's life being discovered the next day, the commander of the castle sent Paul, under the protection of a strong military escort, to Cæsarea, to be examined by Felix, the Roman Governor of that province. Paul's accusers were also ordered to appear before Felix.

Soon after his arrival Felix heard the case. Tertullus made an eloquent speech against Paul, charging him with heresy, sedition, and the profanation of the Temple; but Paul replied with such force that Felix refused to pass any sentence until he could consult the governor of the castle at Jerusalem, who had first arrested Paul. He remanded the Apostle to prison, but allowed him to receive the visits and kind offices of his friends. Some time after this he again sent for Paul to hear him concerning the faith of Christ—this time, it seems, to gratify the curiosity of his Jewish wife, Drusilla, the daughter of Herod Agrippa I. The Apostle spoke to him only of righteousness, temperance, and judgment to come, and Felix, who was a man stained with crime, "trembled, and answered, Go thy way for this time; when I have a convenient season, I will send for thee." He kept Paul in prison for two years, often sending for him and conversing with him, not for purposes of repentance, however, but merely with the hope that Paul would bribe him to release him. At the end of this time Felix was removed, and Portius Festus appointed Procurator of Judæa. The case of Paul was at once brought to Festus' knowledge by the Apostle's enemies at Jerusalem, and they





PAUL WRITING HIS EPISTLES IN PRISON.

besought the new Governor to have Paul brought to the Holy City for trial, it being their design to waylay and kill him on the route. Festus, however, decided to hear the case at Cæsarea, and summoned the Apostle and his accusers before him. The charges were brought against him, and Paul, after protesting his innocence, appealed from Festus to Cæsar, or, in other words, demanded a trial at Rome, and Festus was compelled by the Roman law to grant the demand. A few days after this, Agrippa and his sister, Berenice, came to Cæsarea to congratulate the new Governor on his arrival, and Festus knowing Agrippa to be well versed in matters pertaining to the Jews, had Paul brought before him, in order that the king might hear the case, and advise him (the Governor) as to what precise charge he ought to lay before the Emperor. Paul availed himself of this opportunity to declare the truths of his faith, in one of the most powerful and eloquent orations on record. His defence drew from Agrippa the acknowledgment to Festus, "This man might have been set at liberty if he had not appealed unto Cæsar."

Paul had a double object in appealing to Cæsar. He desired that his case should be tried at Rome, where justice would be done him, and he would be safe from the murderous plots of the Jews; and he was anxious to preach Christ crucified in the Imperial City itself. Festus did not keep him waiting long, but sent him, with other prisoners, under the charge of a centurion of the Augustan cohort named Julius. After an eventful voyage, in which the ship was cast ashore on the coast of the island of Malta, the capital was reached about the beginning of March, A. D. 61. The news of his coming having preceded him, the Christians of Rome met him at the stations of *Appi Forum* and the *Three Taverns*, and welcomed him with great joy. He was suffered by the imperial officers to dwell in a house which he

hired within the limits of the *Prætorium*. He was kept in chains, with one arm bound to a soldier, who kept him night and day, but he was allowed to receive visitors, and to discourse freely with them of the Gospel. He was a prisoner at Rome fully two years, during which time he labored diligently to spread a knowledge of the Gospel, making many converts, among whom were some of the members of the Imperial household. Luke had accompanied him from Cæsarea, and Timothy joined him at a subsequent period. While at Rome he wrote several of his epistles—those addressed to the Philippians, the Colossians, the Ephesians, and Philemon. At last, in A. D. 63, Paul's case was heard by the Emperor Nero, who, finding nothing against him, set him free. He at once left Rome, and visited Jerusalem, Antioch, Macedonia, Asia Minor, Colossæ, and Ephesus, and spent a winter at Nicopolis. He also visited Dalmatia, and returned through Macedonia and Troas to Ephesus. During this period the Emperor Nero began his severe persecution of the Christians. Paul was arrested at Ephesus, and conveyed to Rome, towards the last of A. D. 65. How long he remained in prison at Rome is not known with certainty, but during this imprisonment he wrote his last epistle to Timothy. He suffered martyrdom at Rome, A. D. 66, it is believed on the 29th of June. Being a Roman citizen, he was allowed the privilege of being beheaded, without being scourged.

We have no very trustworthy account of the personal appearance of St. Paul. Of his temperament and character St. Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him the Great Apostle. We perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect fearlessness.







**GOD**

SPAKE ALL THESE  
WORDS.

I.

I AM the Lord thy  
God; thou shalt  
have no other Gods  
but me.

II.

THOU shalt not take  
the name of the  
Lord thy God in vain.

III.

REMEMBER that  
thou keep holy  
the Sabbath day.

IV.

HONOUR thy father  
and thy mother.

V.

THOU shalt not kill.

VI.

THOU shalt not com-  
mit adultery.

VII.

THOU shalt not  
steal.

VIII.

THOU shalt not  
bear false witness  
against thy neigh-  
bour.

IX.

THOU shalt not  
covet thy neigh-  
bour's wife.

X.

THOU shalt not  
covet thy neigh-  
bour's goods.

THOU  
shalt  
love the  
LORD thy GOD  
with thy whole heart,  
and with thy whole soul,  
and with thy whole mind.  
This is the greatest and  
first Commandment.  
And the second is like to  
this: Thou shalt love thy  
neighbour as thyself.  
On these two command-  
ments dependeth the  
whole law and the  
Prophets.



# THE BOOK OF GENESIS.

The Hebrews entitle all the Five Books of Moses, from the initial words, which originally were written like one continued word or verse; but the Sept. have preferred to give in the titles the most memorable occurrences of each work. On this occasion, the Creation of all things out of nothing, strikes us with peculiar force. We find a refutation of all the heathenish mythology, and of the world's eternity, which Aristotle endeavoured to establish. We behold the short reign of innocence, and the origin of sin and misery, the dispersion of nations, and the providence of God watching over his chosen people, till the death of Joseph, about the year 2369 (Usher), 2399 (Sal. and Tirin), B. C. 1631. We shall witness the same care in the other Books of Scripture, and adore his wisdom and goodness in preserving to himself faithful witnesses, and a true Holy Catholic Church, in all ages, even when the greatest corruption seemed to overspread the land. H.

*This Book is so called from its treating of the Generation, that is, of the Creation and the beginning of the world. The Hebrews call it BERE-SITH, from the word with which it begins. It contains not only the History of the Creation of the World, but also an account of its progress during the space of 2369 years, that is, until the death of Joseph. Ch.*

## CHAPTER I.

*God createth heaven and earth, and all things therein, in six days.*

**I**N the <sup>a</sup>beginning God created heaven and earth.

**2** <sup>b</sup>And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters.

**3** And God said: <sup>c</sup>Be light made. And light was made.

**4** And God saw the light that it was good: and he divided the light from the darkness.

**5** And he called the light Day, and the darkness Night: and there was evening and morning one day.

**6** And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

**7** <sup>d</sup>And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so.

**8** And God called the firmament Heaven: and the evening and morning were the second day.

**9** God also said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

**10** And God called the dry land <sup>e</sup>Earth: and the gathering together of the waters he called Seas. And God saw that it was good.

**11** And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

**12** And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

**13** And the evening and the morning were the third day.

**14** And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years.

<sup>a</sup> A. M. 1, A. C. 4004.—<sup>b</sup> Acts xiv. 14, and xvii. 24; Psal. xxxii. 6, and cxxxv. 5; Eccli. xviii. 1.—<sup>c</sup> Heb. xi. 3.

<sup>d</sup> Psal. cxxxv. 5, and cxlviii. 4; Jer. x. 12, and li. 15.—<sup>e</sup> Job xxxviii. 4; Psal. xxxii. 7, and lxxxviii. 12, and cxxxix. 6.—<sup>f</sup> Psal. cxxxv. 7.

**CHAP. I. VERSE I. Beginning.** As St. Matthew begins his Gospel with the same title, *the Book of the Generation*, or *Genesis*, so St. John adopts the first words of Moses, *in the beginning*; but he considers a much higher order of things, even the consubstantial Son of God, *the same with God* from all eternity, forming the universe, in the beginning of time, in conjunction with the other two Divine Persons, *by the word of his power*; for *all things were made by Him*, the Undivided Deity. H.—*Elohim*, the Judges or Gods, denoting plurality, is joined with a verb singular, *he created*, whence many, after Peter Lombard, have inferred, that in this first verse of Genesis the adorable mystery of the Blessed Trinity is insinuated, as they also gather from various other passages of the Old Testament, though it was not clearly revealed till our Saviour came himself to be the *finisher of our faith*. C.—The Jews being a carnal people and prone to idolatry, might have been in danger of misapplying this great mystery, and therefore an explicit belief of it was not required of them in general. See Collet, &c. H.—The first cause of all things must be God, who, in a moment, spoke, and *heaven and earth* were made, heaven with all the angels; and the whole mass of the elements, in a state of confusion, and blended together, out of which the beautiful order, which was afterwards so admirable, arose in the space of six days.

**VER. 2. Spirit of God**, giving life, vigour, and motion to things, and preparing the waters for the sacred office of baptism, in which, by the institution of J. C., we must be born again. v. Tert. &c. W. H.

**VER. 3. Light.** The sun was made on the fourth day, and placed in the firmament to distinguish the seasons, &c.; but the particles of fire were created on the first day, and by their, or the earth's motion, served to discriminate day from the preceding night, or *darkness*, which was upon the face of the deep. H.—Nothing can be defined with certainty respecting the nature of this primeval light. C.

**VER. 4. Good**; beautiful and convenient:—*he divided light* by giving it qualities incompatible with *darkness*, which is not any thing substantial, and therefore Moses does not say it was created. C.—While our hemisphere enjoys the day, the other half of the world is involved in darkness.

**VER. 6. A firmament.** By this name is here understood the whole space between the earth and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds. Ch.—The Heb. *Rokiā* is translated *stercoma*, solidity by the Sept., and expansion by most of the moderns. The heavens are often represented as a tent spread out, Psal. ciii. 3. C.

**VER. 7. Above the firmament** and stars, according to some of the Fathers; or these waters were vapours and clouds arising from the earth, and really divided from the lower waters contained in the sea. C.

**VER. 11. Seed in itself**, either in the fruit or leaves, or slips. M.—At the creation, trees were covered with fruit in Armenia, while in the more northern regions they would not even have leaves; Calmet hence justly observes, that the question concerning the season of the year when the world began, must be understood only with reference to that climate in which Adam dwelt. H.

**VER. 14. For signs.** Not to countenance the delusive observations of astrologers, but to give notice of rain, of the proper seasons for sowing, &c. M.—By specifying the use and creation of these heavenly bodies, Moses shows the folly of the Gentiles, who adored them as gods, and the impiety of those who pretend that human affairs are under the fatal influence of the planets. See S. Aug. Confes. iv. 3. The Heb. term *muad*, which is here rendered *seasons*, may signify either *months*, or the *times for assembling* to worship God; (C.) a practice, no doubt, established from the beginning every week, and probably also on



15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

16 And God made two great lights: a greater light to rule the day, and a lesser light to rule the night: and the stars.

17 And he set them in the firmament of heaven, to shine upon the earth.

18 And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

19 And the evening and morning were the fourth day.

20 God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

21 And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

22 And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

23 And the evening and morning were the fifth day.

24 And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth, according to their kinds. And it was so done.

25 And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth, after its kind. And God saw that it was good.

26 And he said: "Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole

earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: <sup>b</sup> to the image of God he created him: male and female he created them.<sup>c</sup>

28 And God blessed them, saying: <sup>d</sup> Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat:<sup>e</sup>

30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 <sup>f</sup> And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

## CHAP. II.

*God resteth on the seventh day, and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth a woman of his rib.*

**S**O the heavens and the earth were finished, and all the furniture of them.

2 And on the seventh day God ended his work which he had made: <sup>g</sup> and he rested on the seventh day from all his work which he had done.

3 And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which God created and made.

<sup>a</sup> Infra, v. 1, and ix. 6; 1 Cor. xi. 7; Col. iii. 10.—<sup>b</sup> Wis. ii. 23; Eccli. xvii. 1.—<sup>c</sup> Matt. xix. 4.

<sup>d</sup> Infra, viii. 17, and ix. 1.—<sup>e</sup> Infra, ix. 3.—<sup>f</sup> Eccli. xxxix. 21; Mark vii. 37.—<sup>g</sup> Exod. xx. 11, and xxxi. 17; Deut. v. 14; Heb. iv. 4.

the first day of the new moon, a day which the Jews afterwards religiously observed. H.

VER. 16. *Two great lights.* God created on the first day *light*, which being moved from east to west, by its rising and setting made morning and evening. But on the fourth day he ordered and distributed this light, and made the sun, moon, and stars. The moon, though much less than the stars, is here called a *great light*, from its giving a far greater light to the earth than any of them. Ch.—Whether the stars be the suns of other worlds, and whether the moon, &c. be inhabited, philosophers dispute, without being able to come to any certain conclusion: for *God has delivered the world to their consideration for dispute, so that man cannot find out the work which God hath made from the beginning to the end*, Eccles. iii. 11. If we must frequently confess our ignorance concerning the things which surround us, how shall we pretend to dive into the designs of God, or subject the mysteries of faith to our feeble reason? We must remember, that the sacred writings were given to instruct us in the way to heaven, and not to unfold to us the systems of natural history; and hence God generally addresses us in a manner best suited to our conceptions, and speaks of nature as it appears to the generality of mankind. If we judge, with the vulgar, that the sun, moon, and stars are no larger than they appear to our naked eye, we shall still have sufficient reason to admire the works of God; but, if we are enabled to discover that the sun's diameter, for example, is 763 thousand miles, and its distance from our earth about 95 million miles, and the fixed stars much more remote, what astonishment must fill our breast! Sirius, the nearest to us of all the fixed stars, is supposed to be 400,000 times the distance from the sun that our earth is, or 38 millions of millions of miles. Light, passing at the rate of twelve millions of miles every minute, would be nearly 3000 years in coming to us from the remotest star, beyond which are others immensely distant, which it would require about 40,000 years to reach, even with the same velocity. Walker (Geog.) justly remarks, "we are lost in wonder when we attempt to comprehend either the vastness or minuteness of creation." Shall any one then pretend to wisdom, and still call in question the mysteries of faith, transubstantiation, &c., when the most learned confess they cannot fully comprehend the nature even of a grain of sand? H.

VER. 20. *Creeping: destitute of feet like fishes.* M.—*Fowl.* Some assert that birds were formed of the earth, but they seem to have the same origin as fishes, namely, water; and still they must not be eaten on days of abstinence.—*Under:* Heb. on the face of the firmament, or in the open air. H.

VER. 22. *Blessed them,* or enabled them to produce others.—*Multiply:* the immense numbers and variety of fishes and fowls is truly astonishing.

VER. 26. *Let us make man to our image.* This *image* of God in man, is not in the body, but in the soul; which is a *spiritual* substance, endued with understanding and free-will. God speaketh here in the plural number, to insinuate the

plurality of *persons* in the Deity. Ch.—Some of the ancient Jews maintained that God here addressed his council, the angels; but is it probable that he should communicate to them the title of Creator, and a perfect similitude with himself? C.—Man is possessed of many prerogatives above all other creatures of this visible world: his soul gives him a sort of equality with the angels; and though his body be taken from the earth, like the brutes, yet even here the beautiful construction, the head erect and looking towards heaven, &c., makes S. Aug. observe, an air of majesty in the human body, which raises man above all terrestrial animals, and brings him in some measure near to the Divinity. As Jesus assumed our human nature, we may assert, that we bear a resemblance to God both in soul and body. H.

VER. 27. *Male and female.* Eve was taken from Adam's side on this same day, though it be related in the following chapter. C.—*Adam means the likeness, or red earth*, that in one word we may behold our nobility and meanness. H.

VER. 28. *Increase and multiply.* This is not a precept, as some Protestant controvertists would have it, but a blessing, rendering them fruitful: for God had said the same words to the *fishes* and *birds*, (ver. 22,) who were incapable of receiving a precept. Ch.—*Blessed them*, not only with fecundity as he had done to other creatures, but also with dominion over them, and much more with innocence and abundance of both natural and supernatural gifts.—*Increase.* The Fathers in general agree that if this were a precept with respect to Adam, for the purpose of *filling the earth*, it is no longer so, that end being sufficiently accomplished. Does not S. Paul wish all men to be like himself, *unmarried*? 1 Cor. vii. 1, 7, 8. H.

VER. 29. *Every herb, &c.* As God does not here express leave to eat flesh-meat, which he did after the deluge, it is supposed that the more religious part of mankind, at least, abstained from it, till after that event. H. M.

CHAP. II. VER. 1. *Furniture*, ornaments or militia, whether we understand the angels, or the stars, which observe a regular order and obey God. M.

VER. 2. *He rested, &c.* That is, he ceased to make any new kinds of things. Though, as our Lord tells us, John v. 17, *He still worketh*, viz. by conserving and governing all things, and creating souls. Ch.—*Seventh day.* This day was commanded, Exod. xx. 8, to be kept holy by the Jews, as it had probably been from the beginning. But this point is controverted, and whether the ancient patriarchs observed the seventh day, or some other, it is certain they would not fail, for any long time, to show their respect for God's worship, and would hardly suffer a whole week to elapse without meeting to sound forth his praise. The setting aside of stated days for this purpose, is agreeable to reason, and to the practice of all civilized nations. As the Hebrews kept Saturday holy, in honour of God's rest, so we keep the first day of the week, by apostolic tradition, to thank God for the creation of the world on that day, and much more for the blessings which we derive from the resurrection of J. C. and the sending down of the Holy Ghost, which have given it a title above all other days. I.



4 These are the generations of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth:

5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.

6 But a spring rose out of the earth, watering all the surface of the earth.

7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.<sup>a</sup>

8 And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.

9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.

10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads.

11 <sup>b</sup>The name of the one is Phison: that is it which compasseth all the land of Hevilath, where gold groweth.

12 And the gold of that land is very good: there is found bdellium, and the onyx stone.

13 And the name of the second river is Gehon: the same is it that compasseth all the land of Ethiopia.

14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.

15 And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it.

16 And he commanded him, saying: Of every tree of paradise thou shalt eat:

<sup>a</sup> 1 Cor. xv. 45.—<sup>b</sup> Eccl. xxiv. 35.—<sup>c</sup> Psal. cxlvii. 4.

VER. 4. *Day.* Not that all things were made in one day: but God formed in succession; first, heaven and earth, then the ornaments of both. *Every plant &c.* which on the first day did not spring up, (as *water* covered the *surface of the earth*;) on the third, by the command of God, without having any man to plant, or rain to water them, pushed forth luxuriantly, and manifested the power of the Creator. H.—Thus Christ founded his Church by his own power, and still gives her increase; but requires of his ministers to co-operate with him, as a gardener must now take care of the plants which originally grew without man's aid. D.

VER. 7. *Breath of life*, or a soul, created out of nothing, and infused into the body to give it life. H.

VER. 8. *Of pleasure*, Heb. *Eden*, which may be either the name of a country, as ch. iv. 16, or it may signify pleasure, in which sense Symmachus and S. Jerom have taken it.—*From the beginning*, or on the third day, when all plants were created. Paradise lay probably to the east of Palestine, or of that country where Moses wrote. The precise situation cannot be ascertained. How great might be its extent we do not know. If the sources of the Ganges, Nile, Tigris, and Euphrates be not now changed, and if these be the rivers which sprung from the fountains of Paradise, (both which are points undecided,) the garden must have comprised a great part of the world, H., as the Ganges rises in India, and the Nile about the middle of Africa. T.

VER. 9. *The tree of life.* So called, because it had that quality, that by eating of the fruit of it, man would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. *The tree of knowledge.* To which the deceitful serpent falsely attributed the power of imparting a superior kind of knowledge beyond that which God was pleased to give. Ch.—Of what species these two wonderful trees were, the learned are not agreed. *The tree of knowledge* could not communicate any wisdom to man; but, by eating of its forbidden fruit, Adam dearly purchased the knowledge of evil, to which he was before a stranger.

VER. 15. *To dress it.* Behold, God would not endure idleness even in Paradise. H.

VER. 17. *The death of the soul*, and become obnoxious to that of the body; thou shalt become a mortal and lose all the privileges of innocence. Though Adam lived 930 years after this, he was dying daily; he carried along with him the seeds of death, as we do, from our very conception. He had leave to eat of any fruit in this delicious garden, one only excepted, and this one prohibition makes him more eager to taste of that tree than of all the rest. So we struggle constantly to attain what is forbidden, and covet what is denied. God laid this easy

17 But of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: <sup>c</sup>for whatsoever Adam called any living creature, the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: <sup>d</sup>This now is bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man.

24 <sup>e</sup>Wherefore a man shall leave father and mother, and shall cleave to his wife: <sup>f</sup>and they shall be two in one flesh.

25 And they were both naked: to wit, Adam and his wife: and were not ashamed.

### CHAP. III

*The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.*

NOW the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him, saying: Of the fruit of the trees that are in paradise we do eat:

<sup>d</sup> 1 Cor. xi. 9; Eph. v. 31.—<sup>e</sup> Matt. xix. 5; Mark x. 7.—<sup>f</sup> 1 Cor. vi. 16.

command upon Adam, to give him an opportunity of showing his ready obedience, and to assert his own absolute dominion over him. Eve was already formed, and was apprized of this positive command, (ch. iii. 3,) and therefore, transgressing, is justly punished with her husband. True obedience does not inquire *why* a thing is commanded, but submits without demur. Would a parent be satisfied with his child, if he should refuse to obey, because he could not discern the propriety of the restraint? All meats are good, as that fruit most certainly was which Adam was forbidden to eat; though some have foolishly surmised that it was poisonous; but the crime of disobedience draws on punishment. H.—Even when the sin is remitted as it was to Adam, the penalty is not of course released, as some have pretended. This also clearly appears in baptized infants, who suffer the penalties due to original sin, as much as those who have not been admitted to the laver of regeneration. S. Aug. W. T. &c.—With Adam, the representative of all his posterity, God made a sort of compact, (Ose. vi. 7,) giving him to understand, that if he continued faithful, his children should be born in the state of innocence like himself, happy and immortal, to be translated in due time to a happier Paradise, &c.; but if he should refuse to obey, his sin should be communicated to all his race, who should be, *by nature, children of wrath*.—S. Aug. C. D. xvi. 27. Bede in Luc. 11. &c.—H. C.

VER. 20. *Names*, probably in the Hebrew language, in which the names of things frequently designate their nature and quality. See Bochart.—C.

VER. 23. *Of my flesh.* God did not, therefore, take a rib without flesh, nor perhaps did he replace flesh without a rib in Adam's side, though S. Aug. thinks he did. These words of Adam are attributed to God, Matt. xix., because they were inspired by him.

VER. 24. *One flesh*, connected by the closest ties of union, producing children, the blood of both. S. Paul, Eph. v. 23, discloses to us the mystery of Christ's union with his church for ever, prefigured by this indissoluble marriage of our first parents. C.

VER. 25. *Not ashamed*, because they had not perverted the work of God. Inordinate concupiscence is the effect of sin. H.

CHAP. III. VER. 1. *Why hath God?* Heb. "Indeed hath God, &c.;" as if the serpent had overheard Eve arguing with herself, about God's prohibition, with a sort of displeasure and presumption. She might not know or reflect that the serpent could not reason thus, naturally; and she had as yet no idea or dread of the devil. Lombard, 2 Dist. 21. This old serpent entered into the most subtle of creatures, and either by very expressive signs, or by the motion of the serpent's





3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: "No, you shall not die the death."

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: "and she took of the fruit thereof, and did eat, and gave to her husband, who did eat."

7 And the eyes of them both were opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9 And the Lord God called Adam, and said to him: Where art thou?

10 And he said: I heard thy voice in paradise; and I was afraid, because I was naked, and I hid myself.

11 And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat?

12 And Adam said: The woman, whom thou gavest

me to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle and beasts of the earth: upon thy breast shalt thou go "and earth shalt thou eat all the days of thy life."

15 I will put enmities between thee and the woman and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.<sup>d</sup>

16 To the woman also he said: I will multiply thy sorrows and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art, and into dust thou shalt return.<sup>e</sup>

20 "And Adam called the name of his wife Eve: because she was the mother of all the living."

<sup>a</sup> 2 Cor. xi. 3.—<sup>b</sup> Eccl. xxv. 33; 1 Tim. ii. 14.—<sup>c</sup> Isa. lxxv. 25; Mich. vii. 17; Isa. xlix. 23; Psal. lxxii. 9.

<sup>d</sup> Apoc. xii.; Infra, xlix. 17; 1 Cor. xiv. 34.—<sup>e</sup> Infra, xviii. 27. <sup>f</sup> Psal. cii. 14, and xxii. 16; Eccles. vii. 12.

longue, held this delusive dialogue with Eve. Moses relates what happened exteriorly: but from many expressions, and from the curse, ver. 15, he sufficiently indicates, that an evil spirit was the latent actor. H.

VER. 3. *Not touch it.* She exaggerates, through dislike of restraint. S. Amb. Or through reverence, she thought it unlawful to touch what she must not eat. *Lest perhaps*, as if there could be any doubt. "God asserts, the woman doubts, Satan denies." S. Bern. Thus placed, like Eve, between God and the devil, to whom shall we yield our assent? H.—*Perhaps we die*, Heb. "lest ye die."

VER. 5. *God.* The old serpent's aim is, to make us think God envies our happiness. H.—*M.—As gods*, Heb. *Elohim*, which means also princes, angels, or judges. It appears, that our first parents had flattered themselves with the hopes of attaining a divine knowledge of all things. C.

VER. 6. *Woman saw*, consulting only her senses, which represented the fruit to her as very desirable, and caused her to give credit to the devil's insinuations, rather than to the express word of God. *Her husband*, who, instead of reproving her for her rashness, *did eat*, through excessive fondness, not being able to plead ignorance, or that he was deceived. H.—Gen. ii. 14. In what light soever we consider the fault of this unhappy pair, it is truly enormous: the precept was so easy and just, the attempt to be like God in knowledge so extravagant, that nothing but pride could have suggested such woeful disobedience. *By the disobedience of one man many were made sinners*, Rom. v. 19. This ruin of himself, and of all his posterity, Adam could not hide from his own eyes. Ch. ii. 17. C.

VER. 7. *And the eyes, &c.* Not that they were blind before, (for the woman saw that the tree was fair to the eyes, ver. 6,) nor yet that their eyes were opened to any more perfect knowledge of good; but only to the unhappy experience of having lost the good of original grace and innocence, and incurred the dreadful evil of sin. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh. Ch.

*Aprons*, or they interwove tender branches covered with leaves round their middle; a practice which even the wild Indians and Americans observed, when they were discovered by Columbus. H.—*Adam's fig tree*, in Egypt, has leaves above a yard long, and two feet broad. C.

VER. 8. *Afternoon air.* God's presence has often been indicated by an unusual wind, 3 Kings xix. 12; Act. ii. 2. The sovereign Judge will not suffer the day to pass over, without bringing our first parents to a sense of their fault. *They hid themselves*, loving darkness now, because their works were evil.

VER. 9. *Where.* In what state have thy sins placed thee, that thou shouldst flee from thy God? S. Amb. C. 14.

VER. 10. *Afraid.* The just man is the first to accuse himself: but Adam seeks for excuses in his sin: he throws the blame on his wife, and ultimately on God. M.

VER. 13. *The serpent*, which thou hast made so cunning, and placed with us, *deceived me.* God deigns not to answer their frivolous excuses. M.

VER. 14. *Cursed.* This curse falls upon the natural serpent, as the instrument of the devil; who is also cursed at the same time by the Holy Ghost. There

was no enmity, before, between man and any of God's creatures; nor were they noxious to him. T.

VER. 15. *She shall crush.* *Ipsa*, the woman: so divers of the Fathers read this place, conformably to the Latin: others read it *ipsum*, viz. the seed. The sense is the same: for it is by her seed, *Jesus Christ*, that the woman crushes the serpent's head. Ch.—The Hebrew text, as Bellarmine observes, is ambiguous: he mentions one copy which had *ipsa* instead of *ipsum*; and so it is even printed in the Hebrew interlineary edition, 1572, by Plantin, under the inspection of Boderianus. The Fathers who have cited the old Italic version, taken from the Sept., agree with the Vulgate, which is followed by almost all the Latins; and hence we may argue with probability, that the Sept. and the Hebrew formerly acknowledged *ipsa*, which now moves the indignation of Protestants so much, as if we intended by it to give any divine honour to the blessed Virgin. We believe, however, with S. Epiphanius, that "it is no less criminal to vilify the holy Virgin, than to glorify her above measure." We know that all the power of the mother of God is derive from the merits of her Son. As some words have been corrected in the Vulgate since the Council of Trent by Sixtus V., and others by Clem. VIII., so if, upon stricter search, it be found that *it*, and not *she*, is the true reading, we shall not hesitate to admit the correction: but we must wait in the mean time respectfully, till our superiors determine. H. Kemnitzius certainly advanced a step too far, when he said that all the ancient Fathers read *ipsum*. Victor, Avitus, S. Aug., S. Greg., &c., mentioned in the Douay Bible, will convict him of falsehood. Christ crushed the serpent's head by his death, suffering himself to be wounded in the heel. "We crush," says S. Greg. Mor. l. 38, "the serpent's head, when we extirpate from our heart the beginnings of temptation, and then he lays snares for our heel, because he opposes the end of a good action with greater craft and power." The serpent may hiss and threaten; he cannot hurt, if we resist him. H.

VER. 16. *And thy conceptions.* Sept. "thy groaning." The multifarious sorrows of childbearing must remind all mothers (the blessed Virgin alone excepted) of what they have incurred by original sin. If that had not taken place, they would have conceived without concupiscence, and brought forth without sorrow. S. Aug. C. D. xiv. 26. H.—Moses here shows the original and natural subjection of wives to their husbands, in opposition to the Egyptians, who, to honour Isis, gave women the superiority by the marriage contract. Diod. i. 2. C.

VER. 17. *Thy work, sin; thy perdition is from thyself:* this is all that man can challenge for his own. H.

VER. 18. *Thorns, &c.* All men are here commanded to work, each in his proper department. The Jews were careful to teach their children some trade or useful occupation. S. Paul made tents, and proclaims, *If any man will not work, neither let him eat*, 2 Thess. iii. 10. C.

VER. 19. *Dust*, as to the visible part; and thy soul created out of nothing. This might serve to correct that pride, by which Adam had fallen; and the same humbling truths are repeated to us by the Church every Ash Wednesday, to guard us against the same contagion, the worm of pride, to which we are all so liable. H.

VER. 20. *The living.* Heb. *eve*, one who brings forth alive, (Symmachus,) or one who imparts life, in which she was a figure of the blessed Virgin. C.—Adam



21 And the Lord God made for Adam and his wife garments of skins, and clothed them.

22 And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.

23 And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

24 And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

## CHAP. IV.

*The history of Cain and Abel.*

AND Adam knew Eve his wife; who conceived and brought forth Cain, saying: I have gotten a man through God.

2 And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

5 But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

6 And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

7 If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust

thereof shall be under thee, and thou shalt have dominion over it.

8 And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.<sup>d</sup>

9 And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper?

10 And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

11 Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

12 When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

13 And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

14 Behold, thou dost cast me out this day from the face of the earth: every one therefore that findeth me, shall kill me.

15 And the Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished seven-fold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

16 And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

17 And Cain knew his wife, and she conceived, and brought forth Henoah: and he built a city, and called the name thereof by the name of his son Henoah.

<sup>a</sup> A. M. 2, A. C. 4002.—<sup>b</sup> Heb. xi. 4.—<sup>c</sup> A. M. 128, A. C. 3876.

<sup>d</sup> Wis. x. 3; Matt. xxiii. 35; 1 John iii. 12; Jude i. 11.

gives his wife this new name, in gratitude for not being cut off by death on the very day of his transgression, as he had every reason to expect and fear he would have been. Chap. ii. 17. H.

VER. 22. *Behold Adam, &c.* This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God. Ch.—“These are the words of God, not insulting over man, but deterring others from an imitation of his pride.” S. Aug. de Gen. xi. 39.—*For ever.* The sentence is left imperfect: (C.) but by driving man from Paradise, God sufficiently showed how he would prevent him from eating of the tree of life. H.—*Lest perhaps.* God does not exercise his absolute power, or destroy free-will, but makes use of ordinary means and precautions, to effect his designs. S. Aug. W.

VER. 24. *Cherubims.* Angels of the highest order, and of a very complex figure, unlike any one living creature.—Thus we have seen how rapidly Moses describes the creation of all things, the fall of man, and the promised redemption. But in these few lines, we discover a solution of the many difficulties which have perplexed the learned, respecting these most important subjects. We know that the world is not the effect of chance, but created and governed by Divine Providence. We are no longer at a loss to explain the surprising contrast of good and evil, observable in the same man. We could wish, perhaps, for a greater detail in Moses, but he left the rest to be supplied by tradition. He has thrown light enough upon the subject, to guide the well-disposed, and has left sufficient darkness to humble and to confound the self-conceited and wicked, who love darkness rather than the light. C.—Concerning the transactions of these early times, parents would no doubt be careful to instruct their children, by word of mouth, before any of the Scriptures were written; and Moses might derive much information from the same source, as a very few persons formed the chain of tradition, when they lived so many hundred years. Adam would converse with Mathusalem, who knew Sem, as the latter lived in the days of Abram. Isaac, Joseph, and Amram, the father of Moses, were contemporaries: so that seven persons might keep up the memory of things which had happened 2500 years before. But to entitle these accounts to absolute authority, the inspiration of God intervenes; and thus we are convinced, that no word of sacred writers can be questioned. H.

CHAP. IV. VER. 1. *Through God.* Heb. may signify also “even God,” as if she thought this was the promised seed, who, as Onkelos paraphrases it, would serve the Lord. C.—So little could she foresee the future conduct of Cain, whose name may be derived either from *konē*, possession and acquisition, or from *kun*, lamentation. The latter interpretation would have been better verified by the event, and the name of Abel, *vanity*, or *sorrow*, might also have been reversed, on account of his justice, for which he is canonized by Christ himself, and declared *the Just*. Pious and significant names were imposed by either parent. Cain was the second man. He was not conceived till after the fall, and was therefore the first born in original sin. H.

VER. 4. *Had respect.* That is, showed his acceptance of his sacrifice: and that, as we may suppose, by some visible token, such as sending fire from heaven

upon his offerings. Ch.—The offerings of Cain are mentioned without any approbation: those of Abel are the *firstlings* and *fat*, or the very best; by which he testified, that he acknowledged God for his first beginning. Sacrifice is due to God alone, and to Him it has always been offered in the Church. We have the happiness to offer that truly eucharistic sacrifice to God, of which those of ancient times were only figures. What sacrifice can our erring brethren show? W. C.

VER. 7. *Over it.* This is a clear proof of free-will. To destroy its force, Protestants translate *over him*, as if Cain should still retain his privilege of the first-born, notwithstanding all his wickedness, and should rule over Abel, who would willingly submit, “unto thee his desire,” &c. But God had made no mention of Abel. The whole discourse is about doing well or ill; and Cain is encouraged to avoid the stings of conscience, by altering his conduct, as it was in his power, how strongly soever his passions might solicit him to evil. H.—The Hebrew is understood by Onkelos and the Targum of Jerusalem, in the sense of the Vulgate. Calmet shows that the Hebrew perfectly admits of this sense. Protestants formerly abandoned the translation of 1579, (which they have resumed,) and translated better, “unto thee shall be the desire thereof, and thou shalt rule over it,” which R. Abenezra explains also of sin. To which of these editions, all given by royal authority, will Protestants adhere? Luther wrote a book against free-will, and Calvin would not admit the very name. But we, with all antiquity, must cry out with S. Jerom, c. Jov. 2, “God made us with free-will, neither are we drawn by necessity to virtue or vice; else where there is necessity, there is neither damnation nor reward.” W. H.

VER. 13. *My iniquity, &c.* Like Judas, Cain despairs. The Rabbin make him complain of the rigour of God's judgment, “My sin or (punishment) is too great to be borne.” I must then be driven from the land of my nativity, from the society of my brethren and parents, from thy presence, for ever. Why do I then live? Let the first man I meet, kill me. Liran.

VER. 14. *Every one that findeth me, shall kill me.* His guilty conscience made him fear his own brothers, and nephews; of whom, by this time, there might be a good number upon the earth; which had now endured near 130 years; as may be gathered from Gen. v. 3, compared with chap. iv. 25, though in the compendious account given in the Scripture, only Cain and Abel are mentioned. Ch.—Cain is little concerned about any thing but the loss of life. M.

VER. 15. *Set a mark, &c.* The more common opinion of the interpreters of holy writ, supposes this mark to have been a trembling of the body; or a horror and consternation in his countenance. Ch.—God gave this first murderer a reprieve, allowing him time for repentance; but he neglected it, and died a reprobate. W. & C. H.

VER. 17. *His wife.* She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated.—*He built a city, viz.* in process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions. Ch.



18 And Henoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech,

19 Who took two wives: the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel: who was the father of such as dwell in tents, and of herdsmen.

21 And his brother's name was Jubal: he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripling to my own bruising.

24 Seven-fold vengeance shall be taken for Cain: but for Lamech seventy times seven-fold.\*

25 Adam also knew his wife again: and she brought forth a son, and called his name <sup>b</sup>Seth, saying: God hath given me another seed for Abel whom Cain slew.

26 But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

#### CHAP. V.

*The genealogy, age, and death of the patriarchs, from Adam to Noe. The translation of Henoch.*

**T**HIS is the book of the generation of Adam. In the day that God created man,<sup>c</sup> he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3 <sup>d</sup>And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.

\* Matt. xviii. 22.—<sup>b</sup> A. M. 130, A. C. 3874.—<sup>c</sup> Wis. ii. 23; Eccles. xvii. 1;

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years and begot Enos.<sup>e</sup>

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

9 And Enos lived ninety years, and begot Cainan.

10 After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

12 And Cainan lived seventy years, and begot Malaleel

13 And Cainan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty-five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety-five years, and he died.

18 And Jared lived a hundred and sixty-two years and begot Henoch.

19 And Jared lived after he begot Henoch, eight hundred years, and begot sons and daughters.

20 And all the days of Jared were nine hundred and sixty-two years, and he died.

21 And Henoch lived sixty-five years, and begot Mathusala.

22 And Henoch walked with God: and lived after he begot Mathusala, three hundred years, and begot sons and daughters.

23 And all the days of Henoch were three hundred and sixty-five years.

Infra, ix. 6.—<sup>d</sup> 1 Par. i. 1.—<sup>e</sup> A. M. 235, A. C. 3769.

VER. 19. *Two wives.* Lamech first transgressed the law of having only one wife at a time. Chap. ii. 24. None before the deluge is mentioned as having followed his example, even among the abandoned sons of men. Abraham, the father of the faithful, and some others, after that event, when the age of man was shortened, and the number of the true servants of God very small, were dispensed with by God, who tolerated the custom of having many wives at the same time among the Jews, till our Saviour brought things back to the ancient standard. Matt. xix. 4. H.—“It was never lawful,” says P. Innocent III. c. *Gaudemus*, “for any one to have many wives at once, unless leave was given by divine revelation;” and S. Aug. joins with him in defending the patriarchs, by this reason, “When it was the custom, it was not a sin.”

VER. 22. *Noema*, who is supposed to have invented the art of spinning. C.—All these worthy people were distinguished for their proficiency in the arts, while they neglected the study of religion and virtue. H.—The inventors of arts among the Greeks lived mostly after the siege of Troy. C.

VER. 23. *Said.* This is the most ancient piece of poetry with which we are acquainted. Fleury.—Lamech may be considered as the father of poets. H.—*I have slain a man, &c.* It is the tradition of the Hebrews, that Lamech in hunting slew Cain, mistaking him for a wild beast: and that having discovered what he had done, he beat so unmercifully the youth, by whom he was led into that mistake, that he died of the blows. Ch.

VER. 24. *Seventy times.* A similar expression occurs, Matt. xviii. 22, to denote a great, but indefinite number. God had promised to revenge the murder of Cain sevenfold, though he had sinned voluntarily; so Lamech hopes that, as he had acted by mistake, and blinded by passion, in striking the stripling, the son of Tubalcain, he would deserve to be protected still more from falling a prey to the fury of any other. But many reject this tradition as fabulous, unknown to Philo, Josephus, &c. Moses nowhere mentions the death of Cain. Some, therefore, understand this passage with an interrogation; as if, to convince his wives that his sin was not so enormous as was supposed, he should say, Do not think of leaving me. What! have I killed a young man, as Cain did Abel, and still he is

suffered to live unmolested; or have I beaten any one so that I should be punished? C.

VER. 26. *Began to call upon, &c.* Not that Adam and Seth had not called upon God before the birth of Enos, but that Enos used more solemnity in the worship and invocation of God. Ch.—Religion was not a human invention, but many ceremonies have been adopted, at different times, to make an impression on the minds of the people. Before Enos, the heads of families had officiated in their own houses; now, perhaps, they met together in places consecrated to the divine service, and sounded forth the praises of the Most High. Enos was probably most conspicuous for his zeal on these occasions: at least, a new degree of fervour manifested itself in his days. On the other hand, “the name of the Lord began to be profaned” about this time, as the Rabbin understand this passage, by the introduction of idolatry; which is a common effect of a dissolute life, which many began now to lead. C.—Wis. xiv. 12, *The beginning of fornication is the devising of idols.* We have, nevertheless, no certain proof of idols being introduced till many years after the deluge. H.

CHAP. V. VER. 2. *Adam:* the common name of mankind, made to the likeness of God. H.

VER. 5. *He died.* Ecclus. xiv. 12, says very justly, *the covenant of this world is, he shall surely die.* God prolonged the lives of the patriarchs to a more advanced age, that the world might be sooner filled. Their constitution was then more excellent, the fruits of the earth more nourishing, &c. But the sole satisfactory reason for their living almost a thousand years, while we can hardly arrive at 70, is, because so it pleased God, in whose hands are all our lots. There is a great difference in the number of years assigned by the Hebrew and Vulgate, from that which the Samaritan copy mentions; and the Sept. differs from both. The Church has not decided which system of chronology is the most accurate. In the Martyrology, she adopts that of the Sept. and places the birth of Christ in 5199, after Eusebius and Bede, though Riccioli calculates the Sept. at 5634 years. H.—Adam died penitent, as we are assured by the Holy Ghost, Wis. x. 2.; and tradition affirms the same of Eve, inasmuch that the heresy of the Eucharist who



24 And he walked with God, and was seen no more : because God took him.<sup>a</sup>

25 And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26 And Mathusala lived after he begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28 And Lamech lived a hundred and eighty-two years, and begot a son.

29 And he called his name <sup>b</sup>Noe, saying: This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noe, five hundred and ninety-five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

### CHAP. VI.

*Man's sin is the cause of the deluge. Noe is commanded to build the ark.*

**A**ND after that men began to be multiplied upon the earth, and daughters were born to them,

2 The sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

3 And God said: <sup>c</sup>My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For

<sup>a</sup> A. M. 987, A. C. 3017.—<sup>b</sup> A. M. 1056, A. C. 2948.  
<sup>c</sup> A. M. 1536, A. C. 2468.

condemned our first parents to hell, was exploded with horror. Epip. S. Aug. in Hæres. T.

VER. 24. *Walked with God.* Sept. "was pleasing to God," by continual recollection and watchfulness over himself. Thus he became perfect.—*Was seen no more*; or, as S. Paul reads, after the Sept., *he was not found*, Heb. xi. 5.—*God took him* alive to some place unknown, which is commonly supposed to be Paradise, conformably to Eccles. xlv. 16, though in Greek we do not read Paradise. *Henoch pleased God, and was translated [into Paradise], that he may give repentance to the nations.* He will come again, when the charity of many of his children (for we all spring from him) shall have grown cold; and shall at last suffer death for opposing Antichrist. Apoc. xi. H.—He is the other witness, who will come with Elias, before the great day of the Lord, to perform the same office to the nations, as the latter will to the Jews. Malac. iv. W.

VER. 20. *Noe means consolation, or repose.* After he had beheld the most dreadful catastrophe or disturbance that ever happened in the world, he settled mankind once more in the friendship of God, and merited a blessing both for himself and for the whole earth. M. H.

VER. 31. *Old.* It is wonderful if Noe had no children before this time; but he might have had many, whom the Scripture does not mention. S. Augustine (C. D. xv. 20) thinks, however, that many of the Patriarchs had no children till they were pretty far advanced in years. As Sem was born when Noe was 502, and Cham was the youngest, Japhet must have been the first-born. Comp. chap. x. 21, with chap. ix. 24. There is no reason to suppose they were all born the same year. C.

CHAP. VI. VER. 2. *The sons of God.* The descendants of Seth and Enos are here called *sons of God*, from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in choice by their carnal passion, to the prejudice of virtue or religion. Ch.—See S. Chrys. hom. 22, &c. Some copies of the Sept. having *the angels of God*, induced some of the ancients to suppose, that these spiritual beings (to whom, by another mistake, they attributed a sort of aerial bodies) had commerce with women, as the pagans derived their heroes from a mortal and a god. But this notion, which is borrowed from the book of Henoch, is quite exploded. C.

VER. 3. *His days shall be, &c.* The meaning is, that man's days, which before the flood were usually 900 years, should now be reduced to 120 years. Or rather, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge. Ch.—He spoke therefore to Noe in his 480th year. S. Aug.—If we suppose, that God here threatens to reduce the space of man's life to 120 years, we must say, at least, that he did it by degrees; for many lived several hundred years, even after the deluge. In the days of Moses, indeed, few exceeded that term. But we think the other interpretation

after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.<sup>d</sup>

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times,<sup>e</sup>

6 It repented him that he had made man on the earth. And being touched inwardly with sorrow of heart,

7 He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

8 But Noe found grace before the Lord.

9 These are the generations of Noe:<sup>f</sup> Noe was a just and perfect man in his generations, he walked with God.

10 And he begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God had seen that the earth was corrupted, (for all flesh had corrupted its way upon the earth,)

13 He said to Noe: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.<sup>g</sup>

14 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

15 And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

<sup>d</sup> Baruch iii. 26; Amos ii. 9; Wis. xiv. 6; Eccles. x. i. 8.—<sup>e</sup> Infra, viii. 21; Matt. xv. 19.—<sup>f</sup> Eccles. xlv. 17.—<sup>g</sup> 1 Pet. ii. 20; 2 Pet. ii. 5.

is more literal, and that God bore with mankind the full time which he promised. W.

VER. 4. *Giants.* It is likely the generality of men before the flood were of a gigantic stature, in comparison with what men now are. But these here spoken of are called *giants*, as being not only tall in stature, but violent and savage in their dispositions, and mere monsters of cruelty and lust. Ch.—That there have been giants of an unusual size, all historians testify. Og, Goliath, &c. are mentioned in Scripture; and the sons of Enac are represented as much above the common size, as the Hebrews were greater than grasshoppers, Num. xiii. 34. If we should suppose they were four or five times our size, would that be more wonderful than that they should live nine or ten times as long as we do? See S. Aug. C. D. xv. 9, 23. Calmet's Dissert. &c. H.—*Of old.* The corruption of morals had commenced many ages ago, and some of the sons of Seth had given way to their lusts; so that we are not to suppose, that these giants were all born within a hundred years of the flood, as some might suppose from their being mentioned here, after specifying the age of Noe, chap. v. 31. H.

VER. 5. *At all times.* Heb. only evil continually. They had no relish for any thing else: as we may say of a glutton, he thinks of nothing but his belly. Yet some good thoughts would occur occasionally, and we may grant that they did some things which were not sinful. M.—If we follow corrupt nature, and live among sinners, we find a law within us warring against the spirit; and a very powerful grace is necessary to rescue us from such a dangerous situation. C.—Though the expressions in this place seem general, they must be understood with some limitations. W.

VER. 6. *It repented him, &c.* God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured. Ch.—God acted outwardly as a man would do who repented. H.

VER. 8. *Grace.* Notwithstanding the general denunciation against all flesh, we see here that God will not confound the just with the guilty, in the same punishment. Noe pleased God, by observing the most perfect justice, in the midst of a most corrupt generation. S. Chrys. &c. W.

VER. 12. *Its way,* being abandoned to the most shameful and unnatural sins. Liran.

VER. 13. *All flesh.* I will destroy all these carnal and wicked people, and because all other creatures were made only for man's use, and will be useless, I will involve them in the common ruin, reserving only what will be necessary for the support of the few who shall be preserved, and for the re-peopling of the earth. H.

VER. 14. *Timber planks.* Heb. "gopher wood," which is nowhere else mentioned in Scripture. It was probably a sort of wood full of rosin, and being besmeared with something like our pitch, was capable of resisting the fury of the ensuing tremendous storm, for a length of time. C. H.—*Rooms* to separate the birds, various animals, provisions, &c.

VER. 15. *Three hundred cubits, &c.* The ark, according to the dimensions



6 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

#### CHAP. VII.

*Noe with his family go into the ark. The deluge overflows the earth.*

**A**ND the Lord said to him: Go in, thou and all thy house into the ark: for thee I have seen just before me in this generation.\*

2 Of all clean beasts take seven and seven, the male and the female.

3 But of the beasts that are unclean two and two, the male and the female. Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

4 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

5 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

\* Heb. xi. 7; 2 Pet. ii. 5.—b Matt. xxiv. 37; Luke xvii. 26; 1 Pet. iii. 20.

here set down, contained four hundred and fifty thousand square cubits; which were more than enough to contain all the kinds of living creatures, with all necessary provisions: even supposing the cubits here spoken of to have been only a foot and a half each, which was the least kind of cubits. Ch.—Moses always speaks of the same sort of cubit, used probably in Egypt. Apelles and other heretics, with some modern infidels, have attempted to show, that this account of Moses is fabulous. But they have been amply refuted by able calculators, John Butco, Pelletier, &c. This amazing structure, for which God himself gave the plan, was divided with three stories, besides the lower part of the vessel, which might serve to keep fresh water. Animals deprived of exercise, and allowed barely what may support nature, will live upon a very little. Even an ox, according to Columella, will live on 30 pounds of hay, or on a cubic foot, a whole day, so that 400 of these large creatures might be supported on 146,000 cubic feet. The middle story for provisions, would alone contain 150,000 cubits. H.

VER. 16. *In a cubit.* This is understood by some, of the height of the window; by others, of the roof, which would be almost flat, like the top of a coach. T.

VER. 18. *My covenant,* that thou shalt be saved, amid the general ruin. This is the second covenant of God with man: the first was with Adam, the third with Abraham, when circumcision was instituted, and the last with Moses, Exod. xix. All others were only ratifications of these; and even these were only figures of that which our Saviour entered into with men, when he undertook to make satisfaction for them to his Father. C.

VER. 19. *Two,* intended for the propagation of their kind. God afterwards specifies what more Noe should preserve for food, chap. vii. 2. C.—Wild beasts forgot their savage nature, and became subject to the just Noe; and all came readily at his beck, in the same manner as domestic animals come when we offer

7 <sup>b</sup> And Noe went in and his sons, his wife and the wives of his sons with him into the ark, because of the waters of the flood.

8 And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe, <sup>c</sup> in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood-gates of heaven were opened:

12 And the rain fell upon the earth forty days and forty nights.

13 In the self-same day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 <sup>d</sup> And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

<sup>c</sup> A. M. 1656, A. C. 2348.—<sup>d</sup> Wis. x. 4; Eccli. xxxix. 25; 1 Pet. iii. 20.

them food. Yet, in all this we must acknowledge the work of God, and a miracle. H.

CHAP. VII. VER. 2. *Of all clean.* The distinction of clean and unclean beasts, appears to have been made before the law of Moses, which was not promulgated till the year of the world 2514. Ch.—*Clean:* not according to the law of Moses, which was not yet given, but such as tradition had described—fit for sacrifice; (M.) though they might be of the same species as were deemed clean in the law, which ratified the ancient institution.—*And seven:* (Heb.) simply *seven*, three couple and an odd male, for sacrifice after the deluge: one couple was to breed, the other two perhaps for food. H.

VER. 11. *Seventeenth day.* On the 10th, God had given the last warning to the wretched and obstinate sinners, to whom Noe had been preaching, both by word and by building the ark, for 120 years; all in vain. This *second month* is, by some, supposed to be the month of May; by others, that of November. The systems of those pretended philosophers, who would represent this flood as only partial, affecting the countries which were then inhabited, are all refuted by the plain narration of Moses. What part of the world could have been secure, when the waters prevailed fifteen cubits above the highest mountains? H.—*Fountains and flood-gates.* These are the two natural causes which Moses assigns for the deluge, the waters below, and those above in the sky or firmament. Heaven is said to be shut when it does not rain, (Luc. iv. 25,) so it is here *opened*, and flood-gates, or torrents of rain, pour down incessantly. But God attributes not the deluge to these causes alone; he sufficiently intimates that it would be miraculous, (ver. 4, *I will rain*;) and still more emphatically, (chap. vi. 17,) *Behold I, Heb. "I, even I myself, do bring on a flood of waters."* Calmet and others have proved, both from Scripture and from philosophical arguments, the universality of the deluge, against Isaac Vossius, &c. H.



22 And all things wherein there is the breath of life on the earth, died.

23 And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

24 And the waters prevailed upon the earth a hundred and fifty days.

## CHAP. VIII.

*The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.*

AND God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated:

2 The fountains also of the deep, and the flood-gates of heaven, were shut up, and the rain from heaven was restrained.

3 And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

4 And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

5 And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

6 And after that forty days were passed, Noe opening

the window of the ark, which he had made, sent forth a raven:

7 Which went forth and did not return, till the waters were dried up upon the earth.

8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

9 But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

10 And having waited yet seven other days, he again sent forth the dove out of the ark.

11 And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

12 And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him.

13 Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

14 In the second month, the seven and twentieth day of the month, the earth was dried.

15 And God spoke to Noe, saying:

16 Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.

17 All living things that are with thee of all flesh, as

VER. 24. *Days*: counting from the end of the forty days, when the deluge was at its height. C.—In all the histories of past ages, there is nothing so terrible as this event. What became of all those myriads of human beings who perished on this occasion? We know not. Some have charitably supposed, that, although the far greater part perished everlastingly, a few who had been incredulous while Noe preached, opened their eyes at last, when it was too late to save their bodies, and by sincere repentance rescued their souls from the flames, and were consigned to do penance, for a time, in the other world. These heard the preaching of J. C., or believed in his redemption, while they were yet living, and so deserved to partake of his mercies, and joyfully beheld his sacred person when he came to visit them in their prison of purgatory. 1 Pet. iii. 19, *He came and preached to those spirits that were in prison: which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is eight souls, were saved from drowning by water. Whereunto baptism, being of the like form, now saves you also, &c.* See F. S. Bellarmine, &c. In these last words of S. Peter, we may also notice, that the ark was a figure of baptism, which is so necessary, that without its reception, or desire of it at least, no man can be saved. It is also a figure of the cross, and of the one true Church, as the Fathers remark, with S. Aug. de C. D. xv. i. M. &c. S. Greg. hom. 12 in Ezu, &c.—This is so striking, that it deserves to be seriously considered. It was only one, though God could have ordered many smaller vessels to be made ready, perhaps with less inconvenience to Noe, that we might reflect, out of the one Church the obstinate will surely perish. S. Jer. ep. ad Dam.: In this ark all that were truly holy, and some imperfect, like Cham, were contained, clean beasts and unclean dwelt together, that we need not wonder if some Catholics be a disgrace to their name. The ark had different partitions, to remind us of the various orders of clergy and laity in the Church, with one chief governor, the Pope, like Noe in the ark. It was strong, visible, &c., and pitched all over with the durable cement, bitumen, and riding triumphant amid the storms, the envy of all who were out of it, till at last it settled upon a rock. So the Church is built on a rock, against which the gates of hell shall not prevail: she is not less obvious to the sincere seeker, than a city built on the top of the highest mountain, &c.

CHAP. VIII. VER. 1. *Remembered*, not as if God had ever forgotten Noe, but he now shows his remembrance of him by the effects. M.—A wind, lit. a spirit, which S. Amb. and Theodoret understand of the Holy Ghost, that, as he moved over the waters at first, (chap. i. 2,) to give them fecundity, and to exercise his power in establishing order, so he may show the same care and providence for this new world, emerging, like the former, from the waters. H.—Most interpreters, however, understand this of a violent wind, (Prov. xxv. 23; Exod. xiv. 21,) a strong blast, such as was sent to divide the Red Sea. M.

VER. 3 *And the waters returned, &c.* S. Jerom on this passage remarks, "that all waters and torrents repair to the womb of the abyss, through the hidden veins of the earth," and by the abyss understands the sea: according to that of Ecclesiastes i. 7, *all the rivers run into the sea*. But as the sea itself, on this occasion exceeded its limits, (otherwise its waters would not have been higher

than the land,) the sense perhaps is confined to this, that the waters by degrees were diminished; as we may say of the inundations of land, that the waters are gone off, not by the regular course of ditches, but from the effects of the sun and winds which dry them up. E.

VER. 4. *And the ark rested on the mountains of Armenia*. The Hebrew word is *Ararat*, which also occurs in the 57th chap. of Isaias, and the 51st of Jeremias; for in these places our interpreter retained the Hebrew word, but in the 4th book of Kings, xix. 37, where the same history is related, it is translated *by the land of the Armenians*. E.—*Seventh month*, of the year, not of the deluge, as appears from ver. 13, &c. M.—*Seven and twentieth*. So also the Sept., but the Heb. &c. have the 17th. It is not easy to decide which is right. On the seventeenth the waters only began to decrease, and some hence argue for the Vulgate, as they say it is not probable the ark would stop that very day. C.—This, however, might be the only means by which Noe could discern that the waters were abating. H.—The ark being about fourteen cubits sunk in the water, might soon touch the summit of the highest mountains, such as M. Taurus, of which the *Ararat*, here mentioned in the Hebrew, a mountain of *Armenia*, forms a part, according to S. Jerom. The Armenians still boast that they have the remains of the ark. Berosus, the pagan historian, says bitumen was taken from it as a preservative. Jos. Ant. i. 3. Eus. Prap. ix. 4. The Chaldee has *Cordu* for *Ararat*, whence some have supposed, that the ark rested on the Cordyeon or Gordiean mountains. The Armenians call the mountain near Erivan, *Mesensar*, or the mountain of the ark. C.

VER. 7. *Did not return*. The negation *not*, is not to be found in any Hebrew copy now extant; though it is still retained by the Septuagint, and several Latin manuscripts, according to the testimony of Liranus. If we adhere, therefore, to the Hebrew text, we must translate it with S. Jerom, thus; *It went forth, going and returning, (Egredebatur exiens et revertens,)* sometimes repairing to the mountains, where it found carcasses to feed on, and at other times returning not unto the ark, but to rest upon the top of it. E. Ch.—Or receded farther from it; as the Hebrew may be explained, agreeably to the Vulgate, Sept., Syr., &c., which admit the negation. C.—*Till*, as long as the waters covered the earth, not that it returned to the ark afterwards. M.

VER. 9. *Whole earth*, excepting the mountains; so that the dove presently returned. H.

VER. 11. *Green leaves*. The olive tree preserves its verdure and grows even at the bottom of the Red Sea, and other seas in the East. Plin. xii. 25.—Many other trees and seeds will live for a long time under the waters. C.

VER. 13. *Year of Noe's age*, who, we may suppose, was born on the first day of the year. So that his 601st year corresponds with the 1657th of the world, B. C. 2343, on which day the deluge ended. Still Noe waited for God's order to leave the ark till the 27th of the ensuing month, when the earth was more perfectly dried. H.

VER. 17. *Increase*. Heb. "let them increase." This is spoken of the brute creation; the blessing is given to men, chap. ix.



well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: <sup>a</sup>increase and multiply upon it.

18 So Noe went out, he and his sons: his wife, and the wives of his sons with him.

19 And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark.

20 And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar.

21 And the Lord smelled a sweet savour, and said: I will no more curse the earth for the sake of man: <sup>b</sup>for the imagination and thought of man's heart are prone to evil from his youth: therefore I will no more destroy every living soul as I have done.

22 All the days of the earth, seed-time and harvest, cold and heat, summer and winter, night and day, shall not cease.

## CHAP. IX.

*God blesseth Noe: forbiddeth blood: and promiseth never more to destroy the world by water. The blessing of Sem and Japheth.*

**A**ND God blessed Noe and his sons. And he said to them: <sup>c</sup>Increase, and multiply, and fill the earth.

2 And let the fear and dread of you be upon all the beasts of the earth, and upon all the fowls of the air, and all that move upon the earth: all the fishes of the sea are delivered into your hand.

3 And every thing that moveth and liveth shall be meat for you: even as the green herbs have I delivered them all to you: <sup>d</sup>

4 Saving that flesh with blood you shall not eat.<sup>e</sup>

5 For I will require the blood of your lives at the hand of every beast, and at the hand of man, at the hand of every man, and of his brother, will I require the life of man.

6 <sup>f</sup>Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God.<sup>g</sup>

<sup>a</sup> Supra, i. 28; Infra, ix. 1.—<sup>b</sup> Supra, vi. 5; Matt. xv. 19.—<sup>c</sup> Supra, i. 22, and viii. 17.  
<sup>d</sup> Supra, i. 29.—<sup>e</sup> Lev. xvii. 14; Acts xv. 29.

VER. 20. *Holocausts*, or whole burnt offerings. In which the whole victim was consumed by fire upon God's altar, and no part was reserved for the use of priest or people. Ch.—This is the first time we read of an altar, though Abel had surely made use of one. M.

VER. 21. *Smelled*, &c. A figurative expression, denoting that God was pleased with the sacrifices which his servant offered, (Ch.) and in this sense it is expressed in the Chaldee, "God received his offering gratefully." God requires sacrifices of us, to testify his dominion, and not for any advantage he derives from them; but rather to bless us, if we perform our duty with fervour.—*For the sake of*, or on account of men's sins. H.

VER. 22. *Seed-time*, according to the Targum of Jonathan, is the equinox of September; *harvest*, that of March; winter and summer denote the solstice of December and of June.

CHAP. IX. VER. 1. *Blessed*, with fecundity. Barrenness was deemed a curse. C.

VER. 2. *Fear*, &c. God confirms the dominion of man over all animals, though he must exercise it now by compulsion. H.

VER. 3. *Meat*. The more religious, at least, had hitherto abstained from flesh, being content with herbs, &c.: which had been expressly granted. M.—God gives leave to eat flesh meat, but with some restriction, that we may still learn to obey. W.

VER. 4. *With blood*. This was a matter of indifference in itself, like the forbidden fruit. But God gave the prohibition, to keep people at a greater distance from imbruing their hands in the blood of others. M.—The apostles required this law to be observed by the first Christians, that the Jews might not be disgusted: but, after a competent time had been allowed them, the Church thought proper to alter this discipline. S. Aug. c. Faust. xxxii. 13.

VER. 5. *At the hand*; a Heb. idiom. God orders an ox to be stoned, which had slain a man, Exod. xxi. 28.—*Man*, (hominis) *every man*, (viri) *brother*. By

7 <sup>h</sup>But increase you and multiply, and go upon the earth and fill it.

8 Thus also said God to Noe, and to his sons with him.

9 Behold I will establish my covenant with you, and with your seed after you:

10 And with every living soul, that is with you, as well in all birds, as in cattle and beasts of the earth, that are come forth out of the ark, and in all the beasts of the earth.

11 <sup>i</sup>I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth.

12 And God said: This is the sign of the covenant which I give between me and you, and to every living soul that is with you, for perpetual generations.

13 I will set my bow in the clouds, and it shall be the sign of a covenant between me and between the earth.

14 <sup>k</sup>And when I shall cover the sky with clouds, my bow shall appear in the clouds:

15 And I will remember my covenant with you, and with every living soul that beareth flesh: and there shall no more be waters of a flood to destroy all flesh.

16 And the bow shall be in the clouds, and I shall see it, and shall remember the everlasting covenant, that was made between God and every living soul of all flesh which is upon the earth.

17 And God said to Noe: This shall be the sign of the covenant, which I have established, between me and all flesh upon the earth.

18 And the sons of Noe, who came out of the ark, were Sem, Cham, and Japheth: and Cham is the father of Chanaan.

19 These three are the sons of Noe: and from these was all mankind spread over the whole earth.

20 And Noe a husbandman began to till the ground, and planted a vineyard.

21 And drinking of the wine was made drunk, and was uncovered in his tent.

Matt. xxvi. 52.—<sup>g</sup> Apoc. xiii. 19.—<sup>h</sup> Supra, i. 23, and viii. 17.  
<sup>i</sup> Isa. liv. 9.—<sup>k</sup> Eccli. xliii. 12.

these three terms, God inculcates a horror of bloodshed; because we are all of the same nature, ought to act like generous men, and to consider every individual as a brother, since we spring from the same stock. M.

VER. 6. *Shed*. God had not subjected Cain to this law of retaliation, as he was the first murderer, and the earth was unpeopled. H.—Here he declares, that it is just to inflict such a punishment on the offender. M.—Judges are hence authorized to punish murderers with death. C.—The general law, *thou shalt not kill*, admits of exceptions, and forbids killing by private authority, or out of revenge. H.—*The blood of your lives*, may signify the blood on which your life depends; or, according to the Rabbin, it is a prohibition of suicide, which one would think is so contrary to the first law of nature, self-preservation, as to require no prohibition; and yet, to the scandal of philosophers, some have written in its defence! H.

VER. 10. *Soul . . in birds*, &c. The covenant of God is made with animals, only inasmuch as they are subservient to man. D.

VER. 13. *My rain bow*. This had been from the beginning; but it was not before appointed for a sign that the earth should no more be destroyed by water. It is styled God's bow, on account of its beauty and grandeur. M. Eccli. xliii. 12.—"As the rain-bow, which makes its appearance in the clouds, borrows all its effulgence from the sun, so those only who acknowledge the glory of Christ in God's clouds, and do not seek their own glory, will escape destruction in the deluge." S. Aug. c. Faust. ii. 21.

VER. 16. *Remember*; or I shall cause men to reflect, when they see the rainbow, of the horrors of the deluge, and of my gracious promises and covenant.

VER. 18. *Chanaan*, who, it seems, is here mentioned to his shame, having first discovered and told his father that Noe was drunk. He was probably but young at the time, being born after the deluge.

VER. 21. *Drunk*. Noe, by the judgment of the Fathers, was not guilty of sin in being overcome by wine: because he knew not the strength of it. Ch.—*Wine*



22 Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

23 But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

28 And Noe lived after the flood three hundred and fifty years.

29 And all his days were in the whole nine hundred and fifty years: and he died.

### CHAP. X.

*The genealogy of the children of Noe, by whom the world was peopled after the flood.*

**T**HESE are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.<sup>a</sup>

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Chetthim and Dodanim.

5 By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6 And the sons of Cham: Chus, and Mesraim, and Phuth, and Chanaan.

<sup>a</sup> 1 Par. iii. 5.

Though vines had grown from the beginning, the art of making wine seems not to have been discovered; and hence Noe's fault is much extenuated, and was at most only a venial sin. M.

VER. 23. Neither ought we to be so quick-sighted in discovering the faults of any: which we often represent as real, when they are only apparent. H.

VER. 25. *Cursed be Chanaan.* The curses, as well as the blessings, of the patriarchs were prophetic: and this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan. But why should Chanaan be cursed for his father's fault? The Hebrews answer, that he, being then a boy, was the first that saw his grandfather's nakedness, and told his father Cham of it; and joined with him in laughing at it: which drew upon him, rather than upon the rest of the children of Cham, this prophetic curse. Ch.—Theodoret, q. 57.

VER. 27. *Enlarge Japheth.* His name signifies latitude or enlargement. W.—This was verified by the extensive dominion of the children of Japheth, both in the islands and on the continent; more particularly, when the Romans subdued the Jews, and posterity of Sem. M.

VER. 29. *He died,* having witnessed the attempt of his children to build the tower of Babel, and having been concerned in the dispersion of nations. H.—The Fathers conclude that he had no children after the deluge, as the Scripture mentions the world was divided among his three sons and their offspring. C.—This great and virtuous patriarch had only been dead two years, when the faithful Abraham was born, as it were to succeed him in maintaining the cause of God. H.—The Rabbin assert, that God gave some general laws to Noe, which were necessarily to be observed by all who would obtain salvation. 1. To obey the laws. 2. Not to curse God. 3. Nor admit of any false god, nor of any superstition. 4. Not to marry one's mother, mother-in-law, sister by the same mother, or another person's wife, nor to commit sins against nature. 5. Not to shed blood; that of beasts must be buried. 6. Not to steal, or break one's word. 7. Not to eat the limb of a living creature. Maimonides thinks this last was given to Noe, the rest to Adam. C.

CHAP. X. VER. 2. *Japheth.* From his being placed first, some conclude that he was the eldest; and perhaps the famed Japetus of the Greeks is the same

7 And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. The sons of Regma Saba, and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on the earth.

9 And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and built Ninive and the streets of the city, and Chale.

12 Resen also between Ninive and Chale: this is the great city.

13 And Mesraim begot Ludim, and Anamim and Laabim, Nephtuim.

14 And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Caphtorim.

15 And Chanaan begot Sidon his firstborn, the Hethite,

16 And the Jebusite, and the Amorrhite, and the Gergesite.

17 The Hevite and Aracite: the Sinite.

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

20 These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.

21 Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born.

22 The sons of Sem: <sup>b</sup>Elam and Assur, and Arphaxad, and Lud, and Aram.

<sup>b</sup> 1 Par. i. 17.

person. D.—Sem comes last, though elder than Cham, that the history of the true Church may be more connected. Though it would be a work of great labour to discover what nations sprung from the people here mentioned, yet some are sufficiently obvious; and the learned Bochart has given very plausible applications of the different names to the respective nations, in his *Phaleg*, or sacred Geography. Gomer is supposed to be the father of the Cimbri in Germany, from whom the French and English also probably sprung. H.—Magog, father of the Scythians, &c. Ezech. xxxvi. Madai of the Medes, Javan of the Ionians in Greece, Thubal of the Iberians and Spaniards, Mosoch of the Muscovites, Thiras of the Thracians.

VER. 5. *The islands.* So the Hebrews called all the remote countries to which they went by ships from Judea, as Greece, Italy, Spain, &c., (Ch.) whether they were surrounded with water or not. Jer. xxv. 22. M.

VER. 9. *A stout hunter.* Not of beasts, but of men; whom by violence and tyranny he brought under his dominion. And such he was, not only in the opinion of men, but before the Lord; that is, in his sight who cannot be deceived. Ch.—The Sept. call him a giant; that is, a violent man.

VER. 11. *That land,* of Sennaar, near the city of Babylon. Assur, or Ninus, who founded the Assyrian empire. M.—But many understand this of Nemrod, who, in his progress from Babylonia to conquer the world, and oppress the rest of his brethren, came forth into Assyria, as if it were written *Assurah*. Bochart. There he built Ninive, on the Tigris. C.—And the streets, &c., which were amazingly extensive. Jonas iii. 3. It may also signify the city *Rohoboth Pagnim*.

VER. 19. *To Lesa,* or Laisa, to the north, on the Jordan, as Sodom was on the southern extremity of that river. Sidon and Gaza were on the Mediterranean Sea, north and south; so that these four cities are like four points, determining the extent of the promised land, which, as it was important for the Israelites to know, Moses descends to these particulars in speaking of the Chanaanites.

VER. 21. *Of Heber.* That is, of the nations beyond the Euphrates. Hebrews, &c. C.—The elder brother, *fratre Japheth majore*, may be rendered as well "Japheth being his elder brother," which, as we have already observed, was probably the case. H.



23 The sons of Aram: Us, and Hull, and Gether; and Mes.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,

27 And Aduram, and Uzal, and Decla,

28 And Elal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.

30 And their dwelling was from Messa as we go on as far as Sehar, a mountain in the east.

31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.

32 These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

### CHAP. XI.

*The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.*

**A**ND the earth was of one tongue,\* and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennaar, and dwelt in it.

3 And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar:

4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our names famous before we be scattered abroad into all lands.

5 And the Lord came down to see the city and the tower, which the children of Adam were building.

6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off in their designs, till they accomplish them in deed.

7 Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

\* Wis. x. 5.—b A. M. circiter 1800, and A. C. 2204.—c 1 Par. i. 17.

VER. 24. *Begot Sale*; either his son, or his grandson, by Cainan. See Luke ii. 36, where we shall examine this question; also chap. xi. 12. The copies of the Sept. now extant, all assert that Cainan was the son of Arphaxad, in all the places where they are mentioned, both in Gen. and Chronicles; and though some endeavour to prove that this is an interpolation, inserted by a later hand, it is certain it was found in the Sept. in the days of S. Luke, who confirms it by his authority, as all the copies, both Greek and Latin, except a very faulty one which belonged to Beza, and is now at Cambridge, testify. Beza was so bold as to expunge the name. But before we allow of this freedom, we must be informed how S. Luke could adopt such an error, being, as he was, under the guidance of the Holy Ghost! See Salien, &c. H.—Mariana asserts, that the Hebrew copies have been vitiated.

CHAP. XI. VER. 1. *Speech*. Probably Hebrew; in which language we have the most ancient book in the world, the work of Moses. This language has been preserved ever since, though with some alterations. Most of the oriental languages are but like dialects from it, as French, Italian, &c. are from Latin. H.

VER. 2. *The East*: Armenia, which lies to the eastward of Babylon, whither they directed their course in quest of provisions for themselves and cattle, being now grown pretty numerous. M.

VER. 3. *Each one*: not that every individual joined in this undertaking, considered, at least, as a rash and presumptuous attempt to save themselves from a second deluge. *Slime*: literally, bitumen. H.—The Hebrew, *emor*, means also slime, or mortar. Stone is very scarce in that country, but the earth is fat, and very proper to make brick; it also abounds in naphtha, bitumen, &c.: hence the ancients notice the brick walls of Babylon. C

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.<sup>b</sup>

9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

10 These are the generations of Sem:<sup>c</sup> Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years, and begot sons and daughters.

14 Sale also lived thirty years, and begot Heber.

15 And Sale lived after he begot Heber, four hundred and three years: and begot sons and daughters.

16 And Heber lived thirty-four years, and begot Phaleg.

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

18 Phaleg also lived thirty years, and begot Reu.

19 And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty-two years, and begot Sarug.

21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.

22 And Sarug lived thirty years, and begot Nachor.

23 And Sarug lived after he begot Nachor, two hundred years, and begot sons and daughters.

24 And Nachor lived nine and twenty years, and begot Thare.

25 And Nachor lived after he begot Thare, a hundred and nineteen years, and begot sons and daughters.

26 And Thare lived seventy years, and begot Abram and Nachor, and Aran.

27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

29 And Abram and Nachor married wives: the name

<sup>d</sup> 1 Par. i. 19.—<sup>e</sup> 1 Par. i. 26.—<sup>f</sup> Jos. xxiv. 2; Neh. ix. 7.

VER. 4. *Famous before*; Heb. *lest*, &c.; as if they intended to prevent that event. H.—Their motive appears to have been pride, which raised the indignation of God. M.

VER. 7. *Come ye, &c.* As men seemed bent on taking heaven by storm, like the ancient giants, God turns their expressions, as it were, against themselves, and shows them an example of humility, *let us go down*. He acts the part of a judge, and therefore will examine all with the utmost diligence, as he denotes by these expressions; being really incapable of moving from place to place, on account of his immensity. H.—He seems nearer to men, by the effects or punishments which he inflicted. The address which he here makes is directed, not to the angels, but to the other two co-equal powers of the Blessed Trinity. M.

VER. 9. *Babel*, that is, *confusion*. This is one of the greatest miracles recorded in the Old Testament: men forgot, in a moment, the language which they had hitherto spoken, and found themselves enabled to speak another, known only to a few of the same family (C.); for we must not suppose that there were as many new languages as there were men at Babel. M.—The precise number of original languages which were then heard cannot be determined. The learned commonly acknowledge the Hebrew, Greek, Latin, Teutonic, Sclavonian, Tartarian, and Chinese languages, to be original. The rest are only dialects from these. H.

VER. 12. *Sale*, or Cainan. See ch. x. 24. Chron. i. 18, in the Septuagint. H.

VER. 27. *Abram*, the youngest of the three, being born only in the 130th year of Thare, ver. 32, and chap. xii. 4. He is placed first, on account of his superior dignity in the church of God, in like manner as Sem, Moses, &c.

VER. 29. *Jescha*, whom many confound with Sarai, as if both Nachor and



of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha and father of Jescha.

30 And Sarai was barren, and had no children.

31 And Thare took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chanaan: and they came as far as Haran, and dwelt there.

32 And the days of Thare were two hundred and five years, and he died in Haran.

### CHAP. XII.

*The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then, by occasion of a famine, goeth down to Egypt.*

**A**ND the Lord said to Abram: <sup>b</sup>Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee.

2 And I will make of thee a great nation, and I will bless thee, and magnify thy name and thou shalt be blessed.

3 I will bless them that bless thee, and curse them that curse thee, <sup>c</sup>and IN THEE shall all the kindreds of the earth be blessed.

4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.<sup>d</sup>

5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chanaan. And when they were come into it,

6 Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.

7 And the Lord appeared to Abram, and said to him: <sup>e</sup>To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

<sup>a</sup> Judith v. 6; Acts vii. 2.—<sup>b</sup> Acts vii. 3.—<sup>c</sup> Infra, xviii. 18, and xxii. 18, and xxvi. 4; Gal. iii. 8; Heb. xi. 8.—<sup>d</sup> A. M. 2083, A. C. 1921.

Abram had married the daughters of their brother Aran. But why then does Moses mention Sarai before, and then call her Jescha in the same verse? It seems as if he intended to designate two different women. H.—In effect, Abram himself says, Sarai was truly his sister, *born of the same father*, chap. xii. 13. See chap. xx. 12, where we shall give the reasons which seem to prove that she was the daughter of Thare, and not of Aran. C.—Jescha does not accompany her grandfather, preferring, perhaps, to stay with Nachor, or to marry in her own country; if she were not already dead when Thare departed from Ur, a city of the Chaldees. H.—This city is probably Ura, in Mesopotamia, not far from Nisibis, which the Scripture often mentions as a part of Chaldea. Acts vii. 2, &c. C.

CHAP. XII. VER. 1. *Said*: not after his father's death, but before he left Ur; (M.) unless, perhaps, Abram received a second admonition at Haran, which, from his dwelling there with his father, &c., is styled his country. He leaves his kindred, Nachor and his other relations, except Sarai and Lot, who go with him into Chanaan; and even his own house, or many of his domestics and effects, and full of faith, goes in quest of an unknown habitation. Heb. xi. 8. H.—S. Stephen clearly distinguishes these two calls of Abram. From the second, the 430 years of sojournment, mentioned Gal. iii., Exod. xii., must be dated. C.—This is the third grand epoch of the world, about 2083, when God chooses one family to maintain the one faith, which he had all along supported. See W. &c.

VER. 3. *In thee*, &c., or in the Messiah, who will be one of thy descendants, and the source of all the blessings to be conferred on any of the human race. Gal. iii. 16. C.

VER. 5. *Gotten (fecerant)*: made or acquired, either by birth or purchase, &c. M.

VER. 6. *Sichem*. At the foot of M. Garizim, where Abram offered his first sacrifice in the land. Deut. xi. 30. Ken.—*Noble*; on account of the many tall and shady oaks, whence the Sept. have the high oak. Heb. *Abun more*, the plain of Moreh, or of ostension, because God showed Abram from this place, situated

8 And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.

9 And Abram went forward, going and proceeding on to the south.

10 And there came a famine in the country: <sup>f</sup>and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.

11 And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:

12 And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.

13 <sup>g</sup>Say therefore, I pray thee, that thou art my sister: that I may be well used for thee, and that my soul may live for thy sake.

And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15 And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh.

16 And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and camels.

17 But the Lord scourged Pharaoh and his house, with most grievous stripes, for Sarai, Abram's wife.

18 And Pharaoh called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?

19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

20 And Pharaoh gave *his* men orders concerning Abram: and they led him away and his wife, and all that he had.

<sup>h</sup> Gal. iii. 17; Infra, xiii. 14, and xv. 18, and xxvi. 2; Deut. xxxiv. 4. <sup>i</sup> A. M. 2084, A. C. 1920.—<sup>g</sup> Infra, xx. 11.

about the middle of the promised land, what countries he would give to him in his posterity, after having exterminated the Chanaanites, who then occupied the land as their own. H.

VER. 8. *Bethel*, as it was called in the days of Moses, being the ancient Luza. Chap. xxviii. *On the west*, Heb., towards the sea or Mediterranean, which lay west of Palestine. *Bethel* signifies the house of God, being honoured with two altars. H.

VER. 9. *Proceeding to the south*, Heb., means also the desert, as the Sept. generally translate *negeb*: other interpreters agree with the Vulgate. C.

VER. 10. *Down into Egypt*, which lies lower than Judea: here the famine did not rage. God would not allow him to go back to his friends. M.

VER. 11. *Beautiful*: having yet had no children, though she must have been 65 years old. Abram acts with prudence, and does not tempt God: if he had made known that the woman was his wife, he would have exposed his life to imminent danger, amid a cruel and lascivious people; and being convinced of the chastity of Sarai, he did not, in the least, apprehend that she would consent to any violation of her conjugal engagements. C.—The event proved the justice of Abram's suspicions, and God's interference showed that He was not displeased with his concealing part of the truth.

VER. 13. *My sister*. This was no lie; because she was his niece, being daughter to his brother Aran, and therefore, in the style of the Hebrews, she might truly be called his sister; as Lot is called Abraham's brother, chap. xiv. 14. See chap. xx. 12. Ch.

VER. 15. *Pharaoh*: the usual title of the kings of Egypt in Ezechiel's time. chap. xxxii. 2.

VER. 17. *Scourged Pharaoh* with unusual pains, sterility, &c., that he might easily perceive that his taking Sarai was displeasing to God. H.—He did not intend to commit adultery indeed, but his conduct was tyrannical and oppressive to the stranger, whom God protects. Psal. xlv. M.



## CHAP. XIII.

*Abram and Lot part from each other. God's promise to Abram.*

**A**ND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south.

2 And he was very rich in possession of gold and silver.

3 And he returned by the way, that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai.

4 "In the place of the altar which he had made before, and there he called upon the name of the Lord.

5 But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents.

6 Neither was the land able to bear them, that they might dwell together:<sup>b</sup> for their substance was great, and they could not dwell together.

7 Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

8 Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren.

9 Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

10 And Lot lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comes to Segor.

11 And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other.

12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom.

13 And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure.

14 And the Lord said to Abram, after Lot was separated from him: "Lift up thy eyes, and look from the place wherein thou now art, to the north and to the south, to the east and to the west.

15 All the land which thou seest, I will give to thee, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth:

<sup>a</sup> Supra, xii. 7.—<sup>b</sup> Infra, xxxvi. 7.—<sup>c</sup> Supra, xii. 7; Infra, xv. 18, and xxvi. 4;

CHAP. XIII. VER. 1. *South.* With respect to Judea, which the sacred writers have always in view.

VER. 2. *Rich in possession.* Heb. may be "heavy laden with cattle, gold," &c. M.

VER. 6. *To bear or feed their flocks,* as well as those of the Chanaanites. C.

VER. 8. *Abram therefore,* for fear of raising a quarrel with the Pherezites also, who might complain that these strangers were eating up what they had before taken possession of, suggests to his nephew the propriety of their taking different courses. Being the older, he divides, and the younger chooses, according to an ancient and laudable custom. S. Aug. de C. D. xvi. 20.

VER. 13. *Sinners before,* &c. That is, truly, without restraint or disguise. Lot might not have been acquainted with their dissolute morals, when he made his choice; in which however he consulted only his senses, and looked for temporal advantages, which ended in sorrow. H.

VER. 15. *And to:* this is by way of explanation to the former words: (Ha.) or Abram never possessed a foot of this land by inheritance. Acts viii. 5. Even his posterity never enjoyed it, at least for any long time. S. Augustine gives the reason; because the promise was conditional, and the Jews did not fulfil their part by obedience and fidelity. q. 31. in Gen. C.

VER. 17. *Through.* Lot has chosen a part, I give the whole to thee. Thou mayest take possession of it, and go wherever thou hast a mind. C.

if any man be able to number the dust of the earth, he shall be able to number thy seed also.

17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee.

18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

## CHAP. XIV.

*The expedition of the four kings: the victory of Abram: he is blessed by Melchisedech.*

**A**ND it came to pass at that time, that Amraphel, king of Sennaar, and Arioch, king of Pontus, and Chodorlahomor, king of the Elamites, and Thadal, king of nations,

2 Made war against Bara, king of Sodom, and against Bersa, king of Gomorrha, and against Sennaab, king of Adama, and against Semeber, king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the woodland vale, which now is the salt sea.<sup>d</sup>

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year<sup>e</sup> came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save of Cariathaim.

6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness.

7 And they returned, and came to the fountain of Mispbat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrian that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array, in the woodland vale:

9 To wit, against Chodorlahomor king of the Elamites, and Thadal king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five.

10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs, and were overthrown there: and they that remained, fled to the mountain.

Deut. xxxiv. 4.—<sup>d</sup> Infra, xix. 24.—<sup>e</sup> A. M. 2092, A. C. 1912.

VER. 18. *Vale, or grove of oaks,* where there was a famous one which was called the oak of Mambre, either from the neighbouring city, or from a man of that name. Chap. xiv. 13. M.—Hebron was on the hill above. C.

CHAP. XIV. VER. 1. *Sennaar, or Babylon.*—*Pontus,* Heb. Ellasar, perhaps Thalassar, as Jonathan writes, not far from Eden.—*Elamites,* or Persians.—*Nations* in Galilee, east of the Jordan, whither the conquered kings directed their course. Josue xii. 23, mentions the king of the nations (foreigners) at Galgal. C.

VER. 4. *Served.* Thus Noe's prediction began to be fulfilled, as Elam was the eldest son of Sem, to whose posterity Chanaan should be slaves. Chap. ix. 26.

VER. 6. *Chorreans, or Horreans,* who dwelt in one part of that extensive range of mountains, which took their name from Seir; perhaps about Mount Hor, where Aaron died. C.

VER. 7. *Mispbat, or of judgment and contradiction,* because there the Hebrews contended with Moses and Aaron: it was afterwards called Cades. Num. xx. 11.—*Amalecites,* that is, which they afterwards possessed; for as yet Amalec was unborn. Chap. xxxvi. 16. M.—*Amorrians,* to the west of Sodom. C.

VER. 10. *Of slime. Bituminis.* This was a kind of pitch, which served for mortar in the building of Babel, chap. xi. 3, and was used by Noe in pitching the ark. Ch.—Moses does not make this remark without reason. This bitumen would easily take fire, and contribute to the conflagration of Sodom. C.—*Overthrown,* not all slain, for the king of Sodom escaped, ver. 17



11 And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way :

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen, well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night, and defeated them: and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also, and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 \*But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of Sodom said to Abram: the persons, and the rest take to thyself.

22 And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

23 That from the very woof-thread unto the shoe latchet, I will not take of any things that are thine, lest thou say: I have enriched Abram.

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

## CHAP. XV.

*God promiseth seed to Abram. His faith, sacrifice, and vision.*

**N**OW when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

4 And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he brought him forth abroad, and said to him: Look up to heaven and number the stars if thou canst. And he said to him: So shall thy seed be.

6 Abram believed God, and it was reputed to him unto justice.

7 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees to give thee this land, and that thou mightest possess it.

8 But he said: Lord God, whereby may I know that I shall possess it?

9 And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon.

10 And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.

11 And the fowls came down upon the carcasses, and Abram drove them away.

12 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: Know thou before

\* Heb. vii. 1.—b A. M. 2092, A. C. 1912.—c Rom. iv. 18.—d Rom. iv. 3

Gal. iii. 6; James ii. 23.—e Jer. xxxiv. 18.—f Acts vii. 6.

VER. 14. *Servants*, fit for war. Hence we may form some judgment of the power and dignity of Abram, who was considered as a great prince in that country. Chap. xxiii. 6.

VER. 18. *Melchisedech* was not Sem: for his genealogy is given in Scripture. Heb. vii. 6; nor God the Son, for they are compared together; nor the Holy Ghost, as some have asserted; but a virtuous Gentile who adored the true God, and was king of Salem, or Jerusalem, and priest of an order different from that of Aaron, offering in sacrifice bread and wine, a figure of Christ's sacrifice in the Mass; as the Fathers constantly affirm. H.—See Pererius. S. Jerom ep. ad Evagrium, says, "Melchisedech offered not bloody victims, but dedicated the sacrament of Christ in bread and wine . . . a pure sacrifice." See S. Cyp. ep. 63, ad Cæcil. S. Aug. de C. D. xvi. 22, &c. Many Protestants confess, that this renowned prince of Chanaan was also a priest; but they will not allow that his sacrifice consisted of bread and wine. In what then? for a true priest must offer some real sacrifice. If Christ, therefore, be a priest for ever according to the order of Melchisedech, whose sacrifice was not bloody, as those of Aaron were, what other sacrifice does he now offer, but that of his own body and blood in the holy Mass, by the ministry of his priests? for he was the priest: this is plainly referred to bringing forth, &c., which shows that word to be sacrificial, as in Judges vi. 18. The Hebrew may be ambiguous. But all know that *vau* means for as well as and. Thus the English Bible had it, 1552, "for he was the priest." W.—It is not indeed improbable, but Abram might partake of the meat, which had been offered in thanksgiving by Melchisedech. But there would be no need of observing that he was a priest on this account; as this was a piece of civility expected from princes on similar occasions. Deut. xxi. 4; 2 Kings xvii. 27. H.

VER. 19. *Blessed him*, as his inferior, and received tithes of him. Heb. iv. 7. This shows the antiquity of the practice of supporting God's priests by tithes.

VER. 21. *The persons*, (*animas*;) the souls subject to my dominion. H.

VER. 24. *Their shares*, due to them on account of the danger to which they had exposed themselves. In a just war, whatever is taken by the enemy, cannot be reclaimed by the original proprietor, if it be retaken. Grotius, iii. 6, de Jure.

CHAP. XV. VER. 1. *Fear not*. He might naturally be under some apprehensions, lest the four kings should attempt to be revenged upon him. H.

VER. 2. *I shall go*. To what purpose should I heap up riches, since I have no son to inherit them? Abram knew that God had promised him a numerous posterity; but he was not apprized how this was to be verified, and whether he was to adopt some other for his son and heir. Therefore, he asks modestly, how he ought to understand the promise.—*And the son*, &c. Heb. is differently rendered, "and the steward of my house, this Eliezer of Damascus." We know not whether Eliezer or Damascus be the proper name. C.

VER. 6. *Reputed* by God, who cannot judge wrong; so that Abram increased in justice by this act of faith, believing that his wife, now advanced in years, would have a child; from whom others should spring, more numerous than the stars of heaven. H.—This faith was accompanied and followed by many other acts of virtue. S. Jam. ii. 22. W.

VER. 8. *Whereby*, &c. Thus the blessed Virgin asked, how shall this be done? Luke i. 34, without the smallest degree of unbelief. Abram wished to know by what signs he should be declared the lawful owner of the land. H.

VER. 9. *Three years*, when these animals have attained a perfect age.

VER. 12. *A deep sleep*, or ecstasy, like that of Adam, chap. ii. 21, wherein God revealed to him the oppression of his posterity in Egypt, which filled him with such horror (M.) as we experience when something frightful comes upon us suddenly in the dark. H.

VER. 13. *Strangers, and under bondage*, &c. This prediction may be dated from the persecution of Isaac by Ismael, A. 2112, till the Jews left Egypt, 2513



hand that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrites are not at the full until this present time.

17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

18 That day God made a covenant with Abram, saying: To thy seed will I give this land from the river of Egypt even to the great river Euphrates.

19 The Cineans, and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrites, and the Chanaanites, and the Gergesites, and the Jebusites.

## CHAP. XVI.

*Abram marrieth Agar, who bringeth forth Ismael.*

**N**OW Sarai, the wife of Abram, had brought forth no children: but having a handmaid, an Egyptian, named Agar,

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian her handmaid, <sup>b</sup>ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

4 And he went in to her. But she perceiving that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceiving herself to be with child, despiseth me. The Lord judge between me and thee.

<sup>a</sup> Supra, xii. 7, and xiii. 15; Infra, xxvi. 4; Deut. xxxiv. 4; 2 Par. ix. 26; 1 Kings iv. 20, and

6 And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the Angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 He said to her: Agar, handmaid of Sarai, whence comest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9 And the Angel of the Lord said to her: Return to thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand will be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily, here have I seen the hinder parts of him that seeth me.<sup>c</sup>

14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Barad.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was fourscore and six years old, when Agar brought him forth Ismael.

## CHAP. XVII.

*The covenant of circumcision.*

**A**ND after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

3 Kings iv. 21.—<sup>b</sup> A. M. 2093, A. C. 1911.—<sup>c</sup> Exod. xxxiii. 20, and 23; Infra, xxiv. 62.

In Exodus xii., and S. Paul, 430 years are mentioned; but they probably began when Abram went first into Egypt, 2084.

VER. 14. Judge and punish the Egyptians, overwhelming them in the Red Sea, &c. H.

VER. 16. Fourth, &c., after the 400 years are finished; during which period of time God was pleased to bear with those wicked nations. M.

VER. 17. A lamp, or symbol of the Divinity, passing, as Abram also did, between the divided beasts, to ratify the covenant. See Jer. xxxiv. 18.

VER. 18. Of Egypt, a branch of the Nile, not far from Pelusium. This was to be the southern limit, and the Euphrates the northern; the two other boundaries are given, Num. xxxiv. M.

VER. 19. Cineans, in Arabia, of which nation was Jethro. They were permitted to dwell in the tribe of Juda, and served the Hebrews.—Cenezites, who probably inhabited the mountains of Juda.—Cedmonites, or eastern people, as their name shows. C.—The eleven nations here mentioned were not all subdued; on account of the sins of the Hebrews. M.

CHAP. XVI. VER. 2. May have. Heb. "may be built up," a metaphorical expression: so God is said to have built up houses for the Egyptian midwives. Exod. i. 21. M.

VER. 3. Ten years after she was sixty-five; which shows that she might reasonably conclude she would now have no children herself; and as she knew God had promised Abram a son, she thought he might follow the custom of those times, and have him by a second wife. This is the first time we read of polygamy since the deluge; but it is not mentioned as any thing singular or unlawful. This was a matter in which God could dispense; but it was never left to the disposal of any man. Hence, when Luther and his associates ventured to dispense with the Landgrave of Hesse, to keep two wives at once, he required him to keep it a secret,

being ashamed of his own conduct. He still maintained it was a thing indifferent, even in the law of grace, though Christ has so expressly condemned it. See Præp. 62, 65. The practice, so common of late in this country, of marrying again after a bill of divorce has been passed, is no less contrary to the Catholic doctrine, which allows only a separation of the parties from bed and board, in cases of adultery; but never of a second marriage, while both the parties are living. 1 Cor. vii. S. Aug. de Adult. Conj. i., de C. D. xvi. 25, 38, and other Fathers. H.—It was never lawful for one woman to have two husbands. W.—To wife. Plurality of wives, though contrary to the primitive institution of marriage, Gen. ii. 24, was by Divine dispensation allowed to the patriarchs; which allowance seems to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. S. Matt. xix.

VER. 9. Humble thyself. The Angel, in God's name, does not blame Sarai, but gives Agar to understand that the fault was wholly on her side. H.

VER. 11. Ismael, means "God hath heard" the groans and distress of Agar. C.

VER. 12. Wild. Heb. like a wild ass, not to be tamed or subdued. The Saracens, or Arabs, have almost all along maintained their independence.—Over against, ready to fight, without any dread of any one. C.

VER. 13. Thou the God. She had imagined before that she was talking to some man; but perceiving, at parting, that it was some superior being, she invoked him thus. C.

VER. 15. Agar being returned home, and having obtained pardon.—Ismael as the angel had foretold. H.

CHAP. XVII. VER. 1. Walk, &c., by assiduous meditation and advancement in virtue. This apparition was to inform Abram, that the promised seed should be born of Sarai. H.

VER. 4. I am unchangeable, and faithful to my promises, the only God



5 Neither shall thy name be called any more Abram: out thou shalt be called Abraham: because I have made thee a father of many nations.

6 And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

8 And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chanaan, for a perpetual possession, and I will be their God.

9 Again God said to Abraham: \*And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe between me and you, and thy seed after thee: All the male-kind of you shall be circumcised.

11 And you shall circumcise the flesh of your foreskin, that it may be for a <sup>b</sup>sign of the covenant between me and you.

12 An infant of eight days old shall be circumcised among you, every man-child in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock:

13 And my covenant shall be in your flesh for a perpetual covenant.

14 The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.

17 Abraham fell upon his face, and laughed, saying in his heart: Shall a son, thinkest thou, be born to him that is a hundred years old? and shall Sara that is ninety years old bring forth?

<sup>a</sup> Acts vii. 8.—<sup>b</sup> Rom. iv. 11; Lev. xii. 3; Luke ii. 21.

—*Nations.* Jews, Saracens or Arabs, Idumeans, and, by faith, of all nations who shall believe in Christ, the King of kings. C.

VER. 5. *Abraham. Abram*, in the Hebrew, signifies a *high father*; but *Abraham*, the *father of the multitude*: *Sarai* signifies *my Lady*, but *Sara* absolutely *Lady*. Ch.—God thus receives them, as it were, into his own family. C.

VER. 7. *Perpetual*; that shall last as long as they remain obedient. M. ver. 9.

VER. 11. *You shall*, either by yourselves, or by the ministry of others, with respect to infants.—*A sign* that Abraham had agreed to the covenant with God, and to be a memorial of his faith and justice, Rom. iv. 2; to distinguish also the faithful from infidels; to purge away original sin in male children, eight days old; and to be a figure of baptism. M. T.—God always appoints some sign of his covenants, as Jesus Christ instituted the holy sacrament of his body and blood, under exterior appearances, to assure us of his new alliance with Christians. C.—The sacraments of the old law caused grace, only by means of faith in the Redeemer, of which they were signs. S. Aug. de Nupt. ii. c. ult. In this sense, the holy Fathers assert that circumcision remitted original sin to those who could receive it; though some think it was only a bare sign or distinctive mark of the Jews. C.—It is far beneath our baptism, which is more easy, general, and efficacious; as the Christian sacraments are not like those of Moses, *weak and feeble elements*. Gal. iv. 9. S. Aug. ep. 158, ad Jan. Psal. 73, &c. W.

VER. 12. *Days*. This might be deferred for a just reason, as it was in the event. Jos. v. 6. M.—*Of your stock*, and, being arrived at years of discretion, desirous of enjoying your privileges. C.

VER. 14. *Destroyed*, &c., lose the privileges of the Hebrews, or be put to death, when he grows up and does not supply this defect. S. Aug. reading “on the eighth day,” concluded that, as a child of that age could not, with reason, be put

18 And he said to God: O that Ismael may live before thee.

19 And God said to Abraham: \*Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

20 And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will establish with Isaac, whom Sara shall bring forth to thee at this time in the next year.

22 And when he had left off speaking with him, God went up from Abraham.

23 And Abraham took Ismael his son, and all that were born in his house: and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

24 Abraham was ninety and nine years old, when he circumcised the flesh of his foreskin.

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The self same day was Abraham circumcised and Ismael his son.

27 And all the men of his house, as well they that were born in his house, as the bought servants and strangers, were circumcised with him.

## CHAP. XVIII.

*Angels are entertained by Abraham. They foretell the birth of Isaac. Abraham's prayer for the men of Sodom.*

AND the Lord appeared to him<sup>d</sup> in the vale of Mam-bre, as he was sitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent, and adored down to the ground.

3 And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.

<sup>e</sup> Infra, xviii. 10, and xxi. 2.—<sup>d</sup> A. M. 2107, A. C. 1897. Heb. xiii. 2

to death for an offence in which he could have no share, the destruction here threatened is that of the soul, for transgressing, in Adam, the original covenant, and dying in that state unclean, must be excluded from heaven, as people are now who die unbaptized. This difficult passage may, however, be explained as if the threat regarded the negligent parents. W.

VER. 15. *Sara*, princess of all the nations of the faithful, not simply of one family. M.

VER. 16. *Bless*, and enable her to have a son, who shall also have many children.—*Whom*. This is referred to Sara, in Heb. and Chal.; but to Isaac, in the Syriac. The blessing, at any rate, reverts to the mother; who was a figure of the blessed Virgin, and of the Church; both persecuted with their children; both, in the end, triumphant. Gal. iv. 23. C.

VER. 17. *Laughed* for joy and admiration at such unexpected news. “He rejoiced,” says the Chal.: the faith of Abraham is never called in question. Rom. iv. 19.

VER. 18. *Before thee*, under thy protection, and in a virtuous manner. M.

VER. 19. *Isaac*, “laughter,” alluding to the exultation of Abraham, more than to the laughter of Sara, which deserved some reprehension. Chap. xxi. 6.

VER. 20. *Nation* of Arabs, who are still divided into twelve tribes. See chap. xxv. 13. C.

CHAP. XVIII. VER. 1. *Sitting*, &c., that he might lose no opportunity of exercising hospitality.

VER. 2. *Men* in outward appearance, but angels indeed. Heb. xiii. 2. S. Aug. de C. D. xvi. c. 29. Some have supposed that one of them was the Son of God, whom Abraham adored, and who bears throughout the chief authority. *Tres vidit et unum adoravit*, He saw three and adored one, as we read in the Church office. H.



4 But I will fetch a little water, and wash ye your feet, and rest ye under the tree.

5 And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.

6 Abraham made haste into the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.

7 And he himself ran to the herd, and took from thence a calf, very tender and very good, and gave it to a young man, who made haste and boiled it.

8 He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.

9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent.

10 And he said to him: "I will return and come to thee at this time, life accompanying, and Sara, thy wife, shall have a son. Which when Sara heard, she laughed behind the door of the tent.

11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.

12 And she laughed secretly, saying: After I am grown old, and my lord is an old man, shall I give myself to pleasure?

13 And the Lord said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed?

14 Is there any thing hard to God? according to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.

15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay; but thou didst laugh.

16 And when the men rose up from thence, they turned their eyes toward Sodom: and Abraham walked with them, bringing them on the way.

17 And the Lord said: Can I hide from Abraham what I am about to do:

18 "Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?

19 For I know that he will command his children, and his household after him, to keep the way of the Lord, and do judgment and justice: that for Abraham's sake, the Lord may bring to effect all the things he hath spoken unto him.

20 And the Lord said: The cry of Sodom and Go-

morrha is multiplied, and their sin is become exceedingly grievous.

21 I will go down and see whether they have done according to the cry that is come to me; or whether it be not so, that I may know.

22 And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.

23 And drawing nigh, he said: Wilt thou destroy the just with the wicked?

24 If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?

25 Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked; this is not befitting thee: thou who judgest all the earth, wilt not make this judgment.

26 And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.

27 And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.

28 What if there be five less than fifty just persons? Wilt thou for five and forty destroy the whole city? And he said: I will not destroy it, if I find five and forty.

29 And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.

30 Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.

31 Seeing, saith he, I have once begun, I will speak to my Lord: What if twenty be found there? He said: I will not destroy it for the sake of twenty.

32 I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten shall be found there? And he said: I will not destroy it for the sake of ten.

33 And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

## CHAP. XIX.

*Lot entertaining angels in his house; is delivered from Sodom, which is destroyed: his wife, for looking back, is turned into a statue of salt.*

AND the two angels came to Sodom in the evening,<sup>a</sup> and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground.

<sup>a</sup> Supra, xvii. 19; Infra, xxi. 1; Rom. ix. 9.—<sup>b</sup> 1 Pet. iii. 6.

<sup>c</sup> Supra, xii. 3; Infra, xxii. 18.—<sup>d</sup> A. M. 2107, A. C. 1897. Heb. xiii. 2.

VER. 4. Wash ye, or let your feet be washed by me, or by my servants, *lavatur*. M.

VER. 5. Therefore Providence has directed you hither. Abraham promises but little, and gives much, in the true spirit of generous hospitality. C.

VER. 6. Measures, or one epha; that is, three pecks and three pints, English corn measure.—Flour, of the finest quality, *simile*.—Hearth, as being soonest ready.

VER. 10. Time, or season of the year ensuing, if I be alive; which he says after the manner of men, as he had assumed also the human form. H.

VER. 12. Laughed, as if the promise were incredible.—My lord, or husband, which title of respect, S. Peter, 1 Ep. chap. iii. 6, commends. D.

VER. 14. Hard. So Gabriel says to the blessed Virgin: *there is nothing impossible to God*.

VER. 15. Afraid; which does not entirely clear her of sin: for though she

might innocently laugh, if she thought the person who spoke was only a man, yet she ought not to have told an untruth; and if she reflected, that he had disclosed what she supposed no one knew, and thereby manifested his superiority over man, her denial was still more inexcusable. H.

VER. 21. I will go down, &c. The Lord here accommodates his discourse to the way of speaking and acting amongst men: for he knoweth all things, and needeth not to go any where for information.—Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.

VER. 25. With the wicked. God frequently suffers the just to be here the most afflicted; designing to reward them abundantly hereafter. But this was not so common in the days of Abraham and Job. C.

CHAP. XIX. VER. 1. Ground. Thus showing himself a true relation and imitator of Abraham.



2 And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate:

4 But before they went to bed, the men of the city beset the house, both young and old, all the people together.

5 And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither, that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 Do not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that ye do no evil to these men, because they are come in under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger, was it to be a judge? therefore we will afflict thee more than them. And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew in Lot unto them, and shut the door.

11 And them, that were without, they struck with blindness from the least to the greatest, so that they could not find the door.

12 And they said to Lot: Hast thou here any of thine? son-in-law, or sons, or daughters, all that are thine bring them out of this city:

13 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

14 So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise: get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

15 And when it was morning the angels pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

16 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

17 And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.

18 And Lot said to them: I beseech thee, my Lord,

19 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shown to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.

20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

22 Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the name of that city was called Segor.

23 The sun was risen upon the earth, and Lot entered into Segor.

24 And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

26 And his wife looking behind her, was turned into a statue of salt.

27 And Abraham got up early in the morning, and in the place where he had stood before with the Lord,

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29 Now when God destroyed the cities of that country,

<sup>a</sup> 2 Pet. ii. 8.—<sup>b</sup> Wis. xix. 16; 2 Kings vi. 18.—<sup>c</sup> Wis. x. 6.—<sup>d</sup> Wis. x. 6.  
<sup>e</sup> Deut. xxix. 23; Isa. xlii. 19;

Jer. i. 40; Ezech. xvi. 49; Osee xi. 8, Amos iv. 11; Luke xvii. 29; Jude i. 7.  
<sup>f</sup> Luke xvii. 32.—<sup>g</sup> Supra, xviii. 1.

VER. 2. *My lords.* He took them to be men.—*No.* They refuse at first, that he may have the merit of pressing them to accept the invitation. H.

VER. 4. *Together.* The whole city was corrupt; even the children were caught iniquity, as soon as they came to the years of discretion. M.

VER. 7. *This evil,* so contrary to the rights of hospitality, and the law of nature.

VER. 8. *Abuse.* Lot tries by every means to divert them from their purpose. He endeavours to gain time, hoping perhaps that his guests would escape by some back way, while he is talking to the people. H.

VER. 9. *Thither;* from whence thou camest, or into the house. Dost thou pretend to tell us what is wrong? We will treat thee more shamefully. M.—While they are beginning to offer violence,

VER. 10. *Behold, &c.,* the angels not only secure Lot, but strike the whole people with blindness, so that they could neither find Lot's door nor their own homes. Indeed, if they had been able to get back into their own houses, it would have been but a small consolation to them; since in a few minutes the whole city was buried in sulphur and flame. Wisd. xix. 16.

VER. 14. *Sons-in-law.* Perhaps they also were among the crowd, (ver. 4,) and therefore deserved to be abandoned to their incredulity; though, if they would have consented to follow Lot, the angels would have saved them for his sake.

VER. 16. *He lingered,* entreating the Lord to save the city, and loth, perhaps, to lose all his property, for the sake of which he had chosen that mode.—*Spared him,* and his wife and two daughters, for his sake. H.

VER. 17. *Look not back.* Flee with all expedition; let no marks of pity for the wretched Sodomites, nor of sorrow for the loss of your property, be seen.

VER. 18. *My Lord,* addressing himself to the angel, who led him and his wife. M.

VER. 22. *Segor.* That is, a little one. Ch.—In allusion to Lot's words, ver. 20. As it was small, fewer sinners would of course be contained in it. M.

VER. 23. *Risen.* It was morning when he left Sodom, (ver. 15,) so this city must not have been very distant. It was before called Bala, or *scattered up*, and afterwards Salissa. Theodoret supposes it was destroyed as soon as Lot had left it; and it seems Lot's daughters thought so, since they concluded all men, except their father, had perished.

VER. 24. *The Lord rained . . from the Lord,* in a miraculous manner. Sodom and the other cities did not perish by earthquakes and other natural causes only, but by the Divine wrath exerting itself in a visible manner. Here is an insinuation of a plurality of persons in God, as the C. of Sirmich declares, cap. 14.—*A . . Gomorrha,* and the other towns which were not so large, nor perhaps so infamous. M.

VER. 26. *And his wife.* As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements. Ch.—*His, Lot's wife.* The last two verses might be within a parenthesis.—*Remember Lot's wife,* our Saviour admonishes us. Having begun a good work, let us not leave it imperfect, and lose our reward. Luke xvii.; Matt. xxiv.—*A statue of durable metallic salt,* petrified, as it were, to be an eternal monument of an incredulous soul. Wisd. x. 7. Some say it still exists. H.—God may have inflicted this temporal punishment on her, and saved her soul. M.

VER. 29. *Lot.* Even he owed his safety to the merits of Abraham.



remembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him, (for he was afraid to stay in Segor,) and he dwelt in a cave, he and his two daughters with him.

31 And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 And they made their father drink wine that night: and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.

34 And the next day the elder said to the younger: Behold I lay last night with my father, let us make him drink wine also to-night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

38 The younger also bore a son, and she called his name Ammon; that is, the son of my people: he is the father of the Ammonites unto this day.

### CHAP. XX.

*Abraham sojourneth in Gerara: Sara is taken into king Abimelech's house, but, by God's commandment, is restored untouched.*

**A**BRAM removed from thence <sup>a</sup>to the south country, and dwelt between Cades and Sur, and sojourned in Gerara.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.

<sup>a</sup> A. M. 2107.—<sup>b</sup> Supra, xii. 13, and xi. 29.

VER. 35. *Rose up*; being oppressed with grief and wine, which would not excuse him from sin, particularly this second time. M.

CHAP. XX. VER. 1. *Gerara*; at a greater distance from the devoted country of Sodom. H.

VER. 2. *He said* to the king, and to all others who made inquiry, as it was his custom, whenever he came into a strange land, ver. 13. He was encouraged to do this, by the protection which God had shown him in Egypt.—*Took her*, against her will, as Pharaoh had done. H.—Though she was ninety years old, and with child, her beauty was still extraordinary, the Rabbin think miraculous. At that time people lived above 120 years; so that at the age of ninety she would only be about as near the end of her life as our women are at forty. C.

VER. 3. *Abimelech*. This was a usual title of kings in Chanaan, and a very good one, to remind them and their subjects of their obligations, (H.) as it means "my father the king." The behaviour of this prince shows, that as yet all sense of duty and knowledge of the true God was not banished from the country. C.—*Shalt die*, unless thou restore the woman, whom thou hast taken by force; on whose account I have already afflicted thee, ver. 7, 17. H.

VER. 6. *Sincere heart*, abhorring adultery, but not altogether innocent. M.

VER. 7. *A prophet*. One under my particular care, to whom I reveal many things.—*He shall pray for thee*. Behold, God will sometimes grant, at the request of his saints, what he would deny even such as Abimelech or the friends of Job. Is not this sufficient encouragement for us to have recourse to the intercession of the saints? And can any one be so foolish as to pretend this is making gods of them, and showing them an idolatrous worship? H.

4 Now Abimelech had not touched her, and he said Lord, wilt thou slay a nation that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said: What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

12 Howbeit, otherwise also she is truly my sister,<sup>b</sup> the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: 'Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara his wife,

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver, this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

<sup>c</sup> Infra, xxi. 23.

VER. 8. *In the night*, (*de nocte*), or "as soon as it began to dawn." Sept.

VER. 9. *Why*, &c. He expostulates with him in a friendly but earnest manner.—*A great sin*, or punishment, (M.) ver. 18, and exposed me to the danger of committing adultery. Abraham might have answered, this would have been his own fault, as he could not have done it without offering violence to Sara, in whose chastity he could confide.

VER. 12. *My sister*, or niece, according to those who say she was daughter of Aran, who thus must have had a different mother from Abraham; (M.) or, as we rather think, Sara was *truly* his half-sister, born of Thare by another wife. His adding *truly*, seems to restrain it to this sense; and we know that in those countries marriages of such near relations were allowed, though not when both had the same parents. Said, who lived eight hundred years ago, mentions the name of Jona, Abraham's mother, as well as that of Tehevit, who bore Sara to Thare. The Hebrews, in general, give this explanation. C.—By calling Sara his sister without any addition, Abraham intended that the people should conclude he was not married; therefore he did not say she was his half-sister, as this would have frustrated his design, if, as S. Clem. Alex. asserts, such might and did marry under the law of nature. H.

VER. 14. *Gave*, by way of satisfaction, for having detained his wife; as also to show his respect for him who was a prophet. 1 Kings ix. 7. H.

VER. 16. *Thy brother*, as thou hast agreed to call thy husband.—*Pieces*, or *sicles of silver*, worth a little above 2s. 3d. each; total, £113 sterling.—*A covering*, or veil, to show thou art married, and prevent thee from being taken by any one hereafter. C.



17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children :

18 For the Lord had closed up every womb of the house of Abimelech on account of Sara, Abraham's wife.

## CHAP. XXI.

*Isaac is born. Agar and Ismael are cast forth.*

AND the Lord visited\* Sara, as he had promised: and fulfilled what he had spoken.

2 And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, Isaac.<sup>c</sup>

4 And he circumcised him the eighth day,<sup>d</sup> as God had commanded him,

5 When he was a hundred years old : for at the age of his father, was Isaac born.

6 And Sara said : God hath made a laughter for me : whosoever shall hear of it will laugh with me.

7 And again she said : Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age ?

8 And the child grew, and was weaned : and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham .

10 Cast out this bond-woman and her son ; for the son of the bond-woman shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 And God said to him : Let it not seem grievous to thee for the boy, and for thy bond-woman : in all that Sara hath said to thee, hearken to her voice : <sup>e</sup>for in Isaac shall thy seed be called.

13 But I will make the son also of the bond-woman a great nation, because he is thy seed.

14 So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away.<sup>f</sup> And she departed, and wandered in the wilderness of Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

16 And she went her way, and sat over against him a great way off, as far as a bow can carry, for she said : I

will not see the boy die : and sitting over against, she lifted up her voice and wept.

17 And God heard the voice of the boy : and an angel of God called to Agar from heaven, saying : What art thou doing, Agar ? fear not ; for God hath heard the voice of the boy, from the place wherein he is

18 Arise, take up the boy, and hold him by the hand, for I will make him a great nation.

19 And God opened her eyes : and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And God was with him : and he grew, and dwelt in the wilderness, and became a young man, an archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the same time Abimelech, and Phicol the general of his army, said to Abraham : God is with thee in all that thou dost.

23 Swear therefore by God, that thou wilt not hurt me, nor my posterity, nor my stock : but according to the kindness <sup>g</sup>that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said : I will swear.

25 And he reproved Abimelech for a well of water which his servants had taken away by force.

26 And Abimelech answered : I knew not who did this thing : and thou didst not tell me, and I heard not of it till to-day.

27 Then Abraham took sheep and oxen, and gave them to Abimelech : and both of them made a league.

28 And Abraham set apart seven ewe-lambs of the flock.

29 And Abimelech said to him : What mean these seven ewe-lambs which thou hast set apart ?

30 But he said : Thou shalt take seven ewe-lambs at my hand : that they may be a testimony for me, that I dug this well.

31 Therefore that place was called Bersabee ; because there both of them did swear.

32 And they made a league for the well of oath.

33 And Abimelech and Phicol, the general of his army, arose and returned to the land of the Palestines. But

\* Supra, xvii. 19, and xviii. 10.—<sup>b</sup> Gal. iv. 23 ; Heb. xi. 11.—<sup>c</sup> A. M. 2108, A. C. 1896.

<sup>d</sup> Supra, xvii. 10 ; Matt. i. 2.—<sup>e</sup> Rom. ix. 7 ; Heb. xi. 18.—<sup>f</sup> A. M. 2113, A. C. 1891.  
<sup>g</sup> Supra, xx. 13.

CHAP. XXI. VER. 3. *Isaac.* This word signifies *laughter* ; (Ch.) or "he shall laugh," and be the occasion of joy to many, as St. John was, Luke i. 14 ; and thus Sara seems to explain it, ver. 6.

VER. 7. *Gave suck* ; a certain proof that the child was born of her. M.—*His old age*, when both the parents were far advanced in years, ver. 2. The mother being ninety at this time, would render the event most surprising. H.

VER. 8. *Weaned.* S. Jerom says when he was five years old, though some said twelve. The age of men being prolonged, their infancy continued longer. C.

VER. 9. *Playing*, or persecuting, as St. Paul explains it, Gal. iv. 29. The play tended to pervert the morals of the young Isaac. M.—Ismael was 13 years older than Isaac ; and took occasion, perhaps, from the *feast*, and other signs of preference given by his parents to the latter, to hate and persecute him, which Sara soon perceiving, was forced to have recourse to the expedient apparently so harsh, of driving Ismael and his mother from the house, that they might have an establishment of their own, and not disturb Isaac in the inheritance after the death of Abraham. H.—In this she was guided by a Divine light ; (M.) and not by any female antipathy, ver. 12.—*With Isaac her son.* Heb. has simply *mocking*, without mentioning what. But the sequel shows the true meaning ; and this addition was found in some Bibles in the days of S. Jerom, as he testifies, and is expressed in the Sept. H.—Ismael was a figure of the synagogue, which persecuted the Church of Christ in her birth. D.

VER. 11. *For his son.* He does not express any concern for Agar. But we cannot doubt but he would feel to part with her also. It was prudent to let both

go together : and the mother had perhaps encouraged Ismael, at least by neglecting to punish or to watch over him, and so deserved to share in his affliction.

VER. 14. *Bread and water.* This seems a very slender allowance to be given by a man of Abraham's riches. But he might intend her to go only into the neighbourhood, where he would take care to provide for her. H.—This divorce of Agar, and ejection of Ismael, prefigured the reprobation of the Jews.

VER. 17. *Of the boy*, who was 17 years old, and wept at the approach of death. H.

VER. 20. *Wilderness*, in Arabia Petrea.—*An archer*, living on plunder. C.

VER. 22. *Abimelech*, king of Gerara, who knew that Abraham was a prophet and a favourite of God. Chap. xx. 7. H.

VER. 23. *Hurt me.* Heb. "lie unto me," or revolt and disturb the peace of my people.

VER. 27. *Gave them* ; thus rendering good for evil. D.

VER. 31. *Bersabee.* That is, *the well of oath* ; (Ch.) or "the well of the seven ;" meaning the seven ewe-lambs set apart. M.—This precaution of Abraham, in giving seven lambs as a testimony that the well was dug by him, was not without reason. See chap. xxvi. 15. C.

VER. 33. *A grove* : in the midst of which was an altar, dedicated to the *Lord God eternal* ; to testify that he alone was incapable of change. The ancient saints, Abraham, Isaac, Josue, &c., were pleased to show their respect for God, and their love of retirement, by planting groves, and consecrating altars to the supreme Deity. H.



Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

## CHAP. XXII.

*the faith and obedience of Abraham is proved, in his readiness to sacrifice his son Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nachor's issue.*

**A**FTER these things, "God tempted Abraham," and said to him: Abraham, Abraham. And he answered: Here I am

2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust, upon one of the mountains which I will show thee.

3 So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.

5 And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

6 And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

8 And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

9 And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 "And he put forth his hand, and took the sword, to sacrifice his son.

11 And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for an holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

15 And the angel of the Lord called to Abraham a second time from heaven, saying:

16 "By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies.

18 "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

21 Hus, the first-born, and Buz, his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham's brother.

24 And his concubine, named Roma, bore Tabee, and Gaham, and Tahaş, and Maacha.

## CHAP. XXIII.

*Sara's death, and burial in the field bought of Ephron.*

**A**ND Sara lived a hundred and twenty-seven years. 2 And she died 'in the city of Arbee which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

3 And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 I am a stranger and sojourner among you: give me

<sup>a</sup> Judith viii. 22; Heb. xi. 17.—<sup>b</sup> A. M. 2135, A. C. 1869.—<sup>c</sup> James ii. 21.—<sup>d</sup> Psal. civ. 9; Eccli. xlii. 21; 1 Macab. ii. 52;

Luke i. 73; Heb. vi. 13, and 17.—<sup>e</sup> Supra, xii. 3, and xviii. 18; Infra, xxvi. 4; Eccli. xlii. 25, Acts iii. 25.—<sup>f</sup> A. M. 2145, A. C. 1859

CHAP. XXII. VER. 1. *God tempted, &c.* God tempteth no man to evil, James i. 13. But by trial and experiment maketh known to the world and to ourselves what we are; as here by this trial the singular faith and obedience of Abraham was made manifest. Ch.

VER. 2. *Thy only begotten*, or thy most beloved, as if he had been an only child; in which sense the word is often taken, 1 Par. xxix. 1. Ismael was still living; but Isaac was the only son of Sara, the most dignified wife.—*Lovest*. Heb. "hast loved" hitherto; now thou must consider him as dead.—*Of vision*. Sept. "high," being situated on Mount Moria, by which name it was afterwards distinguished, ver. 14. M.—Every word in this astonishing command, tended to cut Abraham to the heart; and hence we may the more admire the strength and disinterestedness of his faith. H.

VER. 3. *In the night: de nocte*, Heb. "very early in the morning."—*His son*, 25 years old, without perhaps saying a word to Sara about the intended sacrifice; though some believe he had too great an opinion of her faith and constancy not to reveal to her the order of God. C.

VER. 7. *Holocaust*. These were probably the only sacrifices yet in use. C.—The conversation of Isaac could not fail to pierce the heart of his father. M.

VER. 9. *The place*. Mount Moria, on part of which the Temple was built afterwards; and on another part, called Calvary, our Saviour was crucified, having carried his cross, as Isaac did the wood for sacrifice.—*His son*: having first explained to him the will of God, to which Isaac gave his free consent; otherwise, seeing in the vigour of his youth, he might easily have hindered his aged father, who was 125 years old, from binding him. But in this willingness to die as in

many other particulars, he was a noble figure of J. C., who was offered because it was His will. H.

VER. 10. *To sacrifice*; a thing hitherto unprecedented, and which God would never suffer to be done in his honour, though he was pleased to try the obedience of his servant so far. C.

VER. 12. *Hast not spared*. Thus the intentions of the heart become worthy of praise, or of blame, even when no exterior effect is perceived. H.

VER. 13. *He took*; God having given him the dominion over it. C.

VER. 14. *Will see*. This became a proverbial expression, used by people in distress, who, remembering how Abraham had been relieved, endeavoured to comfort themselves with hopes of relief. Some translate, *the Lord will be seen*, which was verified when Christ was crucified. M.—Or, *he will provide*, alluding to what was said, ver. 8.

VER. 16. *Own self*; as he could not swear by any one greater. Heb. vi. 13 Jer. xxii. 5.

VER. 24. *Concubine*, or wife, secondary in privileges, love, and dignity. H.

CHAP. XXIII. VER. 1. *Sara*. She is the only woman whose age the Scripture specifies; a distinction which her exalted dignity and faith deserved. Gal. iv. 23; Heb. xi. 11. She was a figure of the Christian Church. C.

VER. 3. *Obsequies*, or solemn mourning, accompanied with prayer Acts viii 2; Matt. xii. The Jews are still accustomed to say, when they bury their dead, "Ye fathers, who sleep in Hebron, open to him the gates of Eden;" herein agreeing with the Catholic doctrine, as they did in the days of Judas the Machabees. H.



the right of a burying place with you, that I may bury my dead.

5 The children of Heth answered, saying :

6 My lord, hear us, thou art a prince of God among us: bury thy dead in our principal sepulchres: and no man shall have power to hinder thee from burying thy dead in his sepulchre.

7 Abraham rose up, and bowed down to the people of the land, to wit, the children of Heth :

8 And said to them : If it please your soul that I should bury my dead, hear me, and intercede for me to Ephron the son of Seor.

9 That he may give me the double cave, which he hath in the end of his field : for as much money as it is worth he shall give it me before you, for a possession of a burying place.

10 Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of all that went in at the gate of the city, saying :

11 Let it not be so, my lord, but do thou rather hearken to what I say : The field I deliver to thee, and the cave that is therein ; in the presence of the children of my people, bury thy dead.

12 Abraham bowed down before the people of the land.

13 And he spoke to Ephron, in the presence of the people : I beseech thee to hear me : I will give money for the field ; take it, and so will I bury my dead in it.

14 And Ephron answered :

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver : this is the price between me and thee : but what is this ? bury thy dead.

16 And when Abraham had heard this, he weighed out the money that Ephron had asked, in the hearing of the children of Heth, four hundred sicles of silver, of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, both it and the cave, and all the trees thereof, in all its limits round about,

18 Was made sure to Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gate of his city.

19 And so Abraham buried Sara, his wife, in the double cave of the field, that looked towards Mambre,<sup>a</sup> this is Hebron in the land of Chanaan.

20 And the field was made sure to Abraham, and the

cave that was in it, for a possession to bury in, by the children of Heth.

## CHAP. XXIV.

*Abraham's servant sent by him into Mesopotamia ; bringeth from thence Rebecca, who is married to Isaac.*

NOW Abraham was old,<sup>b</sup> and advanced in age ; and the Lord had blessed him in all things.

2 And he said to the elder servant of his house, who was ruler over all he had :<sup>d</sup> Put thy hand under my thigh,

3 That I may make thee swear by the Lord, the God of heaven and earth, that thou take not a wife for my son, of the daughters of the Chanaanites, among whom I dwell :

4 But that thou go to my own country and kindred, and take a wife from thence for my son Isaac.

5 The servant answered : If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out ?

6 And Abraham said : Beware thou never bring my son back again thither.

7 The Lord God of heaven, who took me out of my father's house, and out of my native country, who spoke to me, and swore to me, saying :<sup>e</sup> To thy seed will I give this land : he will send his angel before thee, and thou shalt take from thence a wife for my son.<sup>f</sup>

8 But if the woman will not follow thee, thou shalt not be bound by the oath : only bring not my son back thither again.

9 The servant, therefore, put his hand under the thigh of Abraham, his lord, and swore to him upon this word.

10 And he took ten camels of his master's herd, and departed, carrying something of all his goods with him, and he set forward and went on to Mesopotamia, to the city of Nachor.

11 And when he had made the camels lie down without the town, near a well of water, in the evening, at the time when women are wont to come out to draw water, he said :

12 O Lord, the God of my master, Abraham, meet me to-day, I beseech thee, and show kindness to my master, Abraham.

13 Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water :

14 Now, therefore, the maid to whom I shall say : Let down thy pitcher that I may drink : and she shall answer, Drink, and I will give thy camels drink also : let it be the same whom thou hast provided for thy

<sup>a</sup> Infra, xxxv. 27. — <sup>b</sup> 140 years. — <sup>c</sup> A. M. 2148, A. C. 1856.

<sup>d</sup> Infra, xlvii. 29. — <sup>e</sup> Supra, xii. 7, and xiii. 15, and xv. 8. — <sup>f</sup> Infra, xxvi. 2.

VER. 6. *Prince of God*, powerful and holy, and worthy of respect. H.—A great prince. See Acts vii. 5, where S. Stephen says, that God did not give Abraham a foot of land, meaning, as an inheritance ; and that Abraham bought this double cave, for a sepulchre, of the sons of *Hemor*, the son of *Sichem* ; (C.) from which latter he seems to derive the name of the place, which is here called Hebron. H.—Nothing is more common than for men and places to have two names ; though some think the name of Abraham has been inserted in the Acts by a mistake of the copyists, when Jacob was meant. See chap. xxxiii. 19. C.

VER. 7. *Bowed down to the people*. *Adoravit*, literally, *adored*. But this word here, as well as in many other places in the Latin Scriptures, is used to signify only an inferior honour and reverence paid to men, expressed by a bowing down of the body.

VER. 16. *Sicles*. About £50. H.—*Current money*, was such as passed among merchants, though probably not yet coined in any part of the world ; and therefore we find that Abraham and others weigh the pieces of silver or gold. C.

CHAP. XXIV. VER. 2. *Servant*. Eliezer, or Damascus, whom he had once intended for his heir. Chap. xv. 2. H.

VER. 4. *Country*. Haran, where Abraham had dwelt with Thare, &c. There Nachor's family still resided, and had more respect for the true God than the Chanaanites, (H.) though they gave way to some sort of idolatry. M.—Hence Abraham was in hopes that a partner worthy of Isaac might be found among his relations, better than among those devoted nations ; and thus he has left an instruction to all parents, to be solicitous for the real welfare of their children ; and to dissuade them earnestly from marrying with infidels ; a thing which God forbade in the old law, as the Church still does in the new. H.

VER. 5. *If the woman*. Thus he shows his religious respect for an oath ; and will not depend on his own explanation of the sense of it. C.

VER. 7. *He will send his angel before thee*. This shows that the Hebrews believed that God gave them guardian angels for their protection. Ch.—*Angel*. A proof of the antiquity of our belief respecting angel guardians. C.

VER. 14. *By this*. He chose a mark which would manifest the kindness and humility of the maid, who would be a fit match for the pious Isaac. This was no vain observation. God heard his fervent prayer. S. Chrys. C.—It is sometimes lawful to ask a sign or miracle of God. Acts i. 24 ; iv. 30 ; 1 Kings xiv.



servant Isaac: and by this, I shall understand that thou hast shown kindness to my master.

15 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder:\*

16 An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back.

17 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

18 And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

19 And when he had drunk, she said: I will draw water for thy camels also, till they all drink.

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water; and having drawn, she gave to all the camels.

21 But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drunk, the man took out golden ear-rings, weighing two sicles; and as many bracelets, of ten sicles weight.

23 And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord,

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from my master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house all that she had heard.

29 And Rebecca had a brother, named Laban, who went out in haste to the man, to the well.

30 And when he had seen the ear-rings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water,

31 And said to him: Come in, thou blessed of the Lord; why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.

\* Exod. xi. 16;

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, men servants and women servants, camels and asses.

36 And Sara, my master's wife, hath borne my master a son in her old age, and he hath given him all that he had.

37 And my master made me swear, saying: Thou shalt not take a wife for my son of the Chanaanites, in whose land I dwell:

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came to-day to the well of water, and said: O Lord God of my master, Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold, I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

44 And shall say to me: Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath prepared for my master's son.

45 And whilst I pondered these things secretly with myself, Rebecca appeared, coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put ear-rings on her to adorn her face, and I put bracelets on her hands.

48 And falling down, I adored the Lord, blessing the Lord God of my master, Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore, if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath

Infra, xxix. 8.

etc.; but we must carefully avoid whatever the Church disapproves. S. Aug. de Gen. ii. 17; xii. 22. W.

VER. 21. *To know*, though he was now almost convinced that this obliging virgin was the person of whom he was in quest; and hence he proceeds to make her presents of great value. H.

VER. 41. *Curse*, which always attends the person who does not endeavour to

comply with a lawful oath. H.—The Hebrews commonly added, in this sense *May God do these things to me, and still more*, if I prove false. M.—In this sense Abraham's steward gives the meaning of his master, as he had hitherto repeated his very words at full length. H.

VER. 49. *Left*, in quest of some other lady of my master's kindred; as some of Bathuel's brothers might also have children. He was the youngest. H.



proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

51 Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 Which when Abraham's servant heard, falling down to the ground, he adored the Lord.

53 And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

56 Stay me not, said he, because the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away, and her nurse, and Abraham's servant, and his company.

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands; and may thy seed possess the gates of their enemies.

61 So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

62 At the same time, Isaac was walking along the way to the well \*which is called Of the living and the seeing: for he dwelt in the south country:

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself.

66 And the servant told Isaac all that he had done.

Supra, xvi. 14.—b 1 Par. i. 32. A. M. circiter 2150, A. C. 1854.

VER. 53. *Present.* Thus ratifying what he had already done, (ver. 22,) and obtaining full consent, both of the virgin, and of her father and brother.

VER. 54. *Morning.* He loses no time to afford comfort to his masters, and to give proof that he was not esteemed by them without reason.

VER. 57. *Let us call the maid, and ask her will.* Not as to her marriage, as she had already consented, but of her quitting her parents and going to her husband. Ch.

VER. 58. *I will go,* without delay, being well convinced that the good steward was directed by God. Hence she was guilty of no imprudence or levity, in yielding herself up to the Divine will, and consenting so readily to the proposed marriage.

VER. 62. *The well of Agar,* not far from Bersabee.

VER. 63. *To meditate on the obligations of the state on which he was about to enter, and on other pious subjects, free from noise and distraction.* H.

VER. 65. *Cloak,* or summer veil, covering the whole body, and leaving an opening only for the eyes; such as the Eastern ladies use. S. Jer. in Isai. iii. Rebecca does this out of modesty. H.—She prefigures the Gentiles, whom Jesus calls by his servants laden with his gifts, to become his spouse, or his Church, (C.) at the fountain of baptism. D.

VER. 67. *Mother's death,* which happened about three years before. M.—

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

## CHAP. XXV.

*Abraham's children by Cetura, his death, and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birth-right to Jacob.*

AND Abraham married another wife named Cetura. 2 Who bore him Zamran, and Jecsán, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsán also begot Saba, and Dadan. The children of Dadan were Assurim, and Latusim, and Loomim.

4 But of Madian was born Ephá, and Opher, and Hénoc, and Abida, and Eldaa: all these were the children of Cetura.

5 And Abraham gave all his possessions to Isaac:

6 And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abraham's life were a hundred and seventy-five years.

8 And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mambré,

10 Which he had bought of the children of Heth there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Ismael the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. "The first-born of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam,

14 And Masma, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes."

\* A. M. 2182, A. C. 1821.—d 1 Par. i. 29.—e Supra, xvii. 20.

Isaac was now forty years old, and yet he does not pretend to take a wife for himself; leaving the choice to his good father, and to God. D.

CHAP. XXV. VER. 1. *Cetura*, his third wife; the former two being perhaps both dead. This Abraham did in his 137th year, that God might have witnesser also among the Gentiles. Cetura was before one of his handmaids. M.

VER. 6. *Concubines.* Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are so called,) because they were of an inferior degree: and such in Scripture are usually called concubines. Ch.—Abraham contented himself with making suitable *presents* to the children whom he had by these secondary wives, reserving the bulk of his property for Isaac. Chap. xxiv. 36.

VER. 8. *Good old age.* Because well spent: though he lived not so long as many of the wicked. H.—*His people*, the saints of ancient days, in limbo; while his body was placed near the remains of his wife, by the pious attention of his two chief sons, attended by their other brethren. H.

VER. 16. *By their castles*; or, the castles, towns, and tribes of principal note received their names from these twelve princes, or phylarks, whose authority is still recognised among all the tribes of the Arabs. Thevenot. H.—The towns of these people were easily built, and more easily destroyed; for they consisted only



17 And the years of Ismael's life were a hundred and thirty-seven, and decaying he died, and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abraham: Abraham begot Isaac:

20 Who when he was forty years old,<sup>b</sup> took to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb, and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering said: 'Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.

24 And when her time was come to be delivered, behold twins were found in her womb.

25 'He that came forth first was red, and hairy like a skin: and his name was called Esau. 'Immediately the other coming forth, held his brother's foot in his hand: and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him.<sup>c</sup>

27 And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob, a plain man, dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled pottage: to whom Esau, coming faint out of the field,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom.<sup>e</sup>

31 And Jacob said to him: Sell me thy first birth-right.

32 He answered: Lo I die, what will the first birth-right avail me?

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birth-right.

34 And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birth-right.

## CHAP. XXVI.

*Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.*

AND when a famine came in the land,<sup>b</sup> after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech, king of the Palestines, to Gerara.

2 And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries,<sup>i</sup> to fulfil the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed.<sup>k</sup>

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerara.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister: for he was afraid to confess that she was his wife, thinking lest perhaps they would kill him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech, king of the Palestines, looking out through a window, saw him playing with Rebecca, his wife.

9 And calling for him, he said: It is evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and

<sup>a</sup> A. M. 2231, A. C. 1773.—<sup>b</sup> A. M. 2148, A. C. 1856.—<sup>c</sup> Rom. ix. 10.—<sup>d</sup> Osee xii. 3.  
<sup>e</sup> Matt. i. 2.—<sup>f</sup> A. M. 2168, A. C. 1836.—<sup>g</sup> Heb. xii. 16; Abd. i. 1.

<sup>h</sup> A. M. circiter 2200.—<sup>i</sup> Supra, xii. 3, and xv. 18.—<sup>k</sup> Supra, xii. 3, and xviii. 18, and xxii. 17; Infra, xxviii. 14.

of tents. Jer. xlix. 31. Their castles were perhaps only *sheep-folds*, as the original *Tiroth* may signify; or they were a sort of watch-towers, to prevent the sudden attack of an invading enemy, and to serve also for a retreat. C.

VER. 18. *In the presence, &c.* As he was the eldest, so he died first; having lived unmolested and fearless among his father's children. Chap. xvi. 12. C.

VER. 22. *To be so.* That is, if I must die, and my children also. She feared the worst; and immediately had recourse to the Lord, either in her oratory, or at one of his altars erected by Abraham; and received a gracious answer from him by means of an angel. H.

VER. 23. *The younger.* The Idumeans shall be subdued by the arms of David; and the Jews themselves shall yield to the Christian Church. S. Aug. de C. D. xvi. 35. S. Paul, Rom. ix., draws another very important truth from this history, showing the mercy of God to be gratuitous in choosing his saints. W.

VER. 25. *Red.* Hence he was called Edom, as well as from the red pottage, ver. 30. H.—*Hairy like a skin.* On which account Rebecca afterwards clothed Jacob's hands and neck with the skins of kids, to make him resemble Esau. Furry robes were not unusual among the Jews.—*Jacob:* "a supplanter, or wrestler." C.—From the birth of these twins S. Gregory shows the folly of astrologers, who pretend that our actions are under the influence of the planets; and that two, born at the same moment, will have the same fate. How different were the lives of Jacob and Esau! H.

VER. 26. *Loved Esau,* as his first-born, who showed him all attention, and whom he would naturally have appointed his heir, if the will of God had not afterwards been revealed to him. Rebecca, to whom this was already known, gave the preference in her love to Jacob. H.

VER. 29. *Pottage,* of Egyptian lentiles, the most excellent in the world. C.

VER. 30. *Give me, &c.* Heb. "make me devour this red;" which denotes the very red quality of the pottage, and the greediness of Esau. C.

VER. 31. *Sell me.* He had been informed by his mother that God had transferred the *birth-right* to him; and therefore he takes this opportunity to obtain the consent of Esau quietly. The latter, who knew nothing of God's decree, showed his little regard for that privilege. H.—The birth-right was a temporal honour; though some assert that the office of priesthood belonged also to it. This, however, does not seem to be certain; for we find Abel, Abraham, and other younger children offering sacrifice. The first-born were entitled to a double portion, Deut. xxi. 17; 1 Par. v. 2, 5, and to their father's peculiar blessing, Eccli. iii. 12. To despise such advantages betrayed a bad disposition, for which Esau is condemned, Heb. xii. 16; Rom. ix. C.

VER. 33. *Swore;* and still we find him enraged above measure, when Isaac had, by mistake, ratified the transfer of the birth-right to Jacob (chap. xxvii. 41); which renders him still more deserving of the title *profane*, which S. Paul gives him. H.

CHAP. XXVI. VER. 5. *Ceremonies* of religion, observed under the law of nature. M.

VER. 7. *Sister,* or niece. Though lawful at that time, it was not very common for people to marry such near relations; and therefore Isaac, by saying Rebecca was his sister, wished the people of Gerara to be ignorant of her being his wife; being under the like apprehensions as his father had been twice before. H. imitates his example, trusting in the protection of God, which had rescued Abraham from danger. Chap. xxi. H.



thou hadst brought upon us a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, shall surely be put to death.

12 And Isaac sowed in that land, and he found that same year a hundred-fold: and the Lord blessed him.

13 And the man was enriched, and he went on prospering and increasing, till he became exceeding great.

14 And he had possessions of sheep and of herds, and a very great family. Wherefore the Philistines envying him,

15 Stopped up at that time all the wells, that the servants of his father, Abraham, had digged, filling them up with earth:

16 Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

17 So he departed, and came to the torrent of Gerara, to dwell there:

18 And he digged again other wells, which the servants of his father, Abraham, had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names, by which his father before had called them.

19 And they digged in the torrent, and found living water:

20 But there also the herdsmen of Gerara strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

21 And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

22 Going forward from thence, he digged another well, for which they contended not; therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.<sup>a</sup>

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent; and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochozath his friend, and Phicol chief captain of his soldiers, came from Gerara,

27 Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

<sup>a</sup> Psal. iv. 1.—b A. M. 2208, A. C. 1796.

VER. 16. *Depart.* Instead of repressing the outrages of his subjects, the king enters into their jealousies, and banishes a wealthy person. H.—And Pharaoh used the same pretext, when he persecuted the Hebrews. C.

VER. 19. *Torrent.* That is, a channel where sometimes a torrent, or violent stream had run. Ch.—In this vale of Gerara a never-failing spring was found. H.

VER. 22. *Latitude.* That is, wideness, or room. Ch.—Heb. *Rehoboth*, widely extended streams, *latitudines*. See chap. x. 11.

VER. 24. *Of Abraham*, who still lives before me, and for whom I always testified such affection, though I suffered him to be persecuted: hence, *fear not*. H.

VER. 26. *Ochozath.* This name occurs in the Sept. as well as the other two, (chap. xxi. 22,) and means a *company of friends*. Phicol also signifies *the mouth* or *face of all*, being the general of the army, on whom the soldiers must be latent. These are perhaps, therefore, the names of offices, not of persons; or if

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee; but with peace have sent thee away, increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold, the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married wives,<sup>b</sup> Judith, the daughter of Beer, the Hethite, and Basemath, the daughter of Elon, of the same place.

35 And they both offended the mind of Isaac and Rebecca.

## CHAP. XXVII.

*Jacob, by his mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.*

NOW Isaac was old,<sup>c</sup> and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son? And he answered: Here I am.

2 And his father said to him: Thou seest that I am old, and know not the day of my death.

3 Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting,

4 Make me savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die.

5 And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment,

6 She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him:

7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die.

8 Now therefore, my son, follow my counsel:

9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth.

10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die.

11 And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth:

<sup>c</sup> Infra, xxvii. 46.—d A. M. 2245, A. C. 1759.

they be the same who lived with Abraham, they must have held their high command above 100 years. M. C.

VER. 35. *Offended.* They were the daughters of princes of the Heathens, (Josephus,) and being brought up in idolatry and pride, refused to give ear to the advice of Isaac, who never approved of the marriage of his son with them. H.

CHAP. XXVII. VER. 1. *Old*: 137 years, when falling sickly and blind, at least for a time, he wished to bless Esau, who was 77 years old. T.

VER. 4. *That, &c.* He does not mean that the meat would induce him to give his blessing. Neither can we suppose that he intended to pervert the order of God, in making the younger son subject to the elder, if he was informed by Rebecca of that disposition of Providence. C.

VER. 7. *In the sight of the Lord*, answers to *my soul*, &c. ver. 4. I will bless thee with all earnestness and sincerity. H.



12 If my father should feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her:

16 And the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son?

19 And Jacob said: I am Esau, thy first-born: I have done as thou didst command me: arise, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God, that what I sought came quickly in my way:

21 And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or no.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands are the hands of Esau.

23 And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24 He said: Art thou my son Esau? He answered: I am.

25 Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk,

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.

<sup>a</sup> Supra, xxv. 34.

VER. 12. *Mocked him*, taking advantage of his blindness and old age. M.

VER. 13. *This curse*. Rebecca had too much confidence in God's promises to think that he would suffer them to be ineffectual. C.

VER. 15. *Very good*. Heb. *desirable*, kept among perfumes, ver. 27. Such, the Hebrews say, were used by the first-born, when they offered sacrifice. S. Jer. q. Heb.

VER. 19. *I am Esau, thy first-born*. S. Augustine, (L. *Contra Mendacium*, c. x.,) treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, which Jacob by prophetic light might understand. So far is certain, that the first birth-right, both by Divine election, and by Esau's free cession, belonged to Jacob: so that if there were any lie in the case, it could be no more than an officious and venial one. Ch.—And even if we allow that they did wrong, the Scripture relates, but does not sanction what they did. *Let him that thinks himself to stand, take heed lest he fall*. 1 Cor. x. 12. C.

VER. 27. *Plentiful*. A word retained by the Sam. and Sept. though lost in the Hebrew copies. Grotius.

VER. 29. *Worship thee*, with civil respect, (H.) as the Idumeans, Philistines, and Moabites did, with respect to David, Solomon, and the Machabees, acknowledging their dominion, though reluctantly.—*With blessing*. Thus Rebecca had not given her son a vain assurance. Isaac prays that God may ever be his protector, and avenge his cause. H.

VER. 33. *Fear*. Sept. "Isaac was rapt into an ecstasy exceedingly great;"

28 God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when, Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats, made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy first-born son, Esau.

33 Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

34 Esau having heard his father's words, roared out with a great cry; and, being in a consternation, said: Bless me also, my father.

35 And he said: Thy brother came deceitfully and got thy blessing.

36 But he said again: Rightly is his name called Jacob; for he hath supplanted me to this second time: \*My first birth-right he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

38 And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry,<sup>b</sup>

39 Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

<sup>b</sup> Heb. xi. 20.

during which God explained to him the meaning of what had happened, that he might not think of revoking his blessing. S. Aug. q. 80. He permitted Isaac to be in darkness respecting this affair, that it might be more manifest, that the will of man had no part in preferring Jacob (S. Chrys. hom. 53); and that Esau might not direct his rage against his father. W.—*Be blessed*. Thus he confirms what he had done; and shows that he bore no resentment towards his younger son, nor esteemed himself to be mocked, ver. 12. H.

VER. 36. *Jacob*. That is, a *supplanter*. Ch.—*My blessing*. Both Isaac and Esau speak of this blessing according to the dictates of nature. But God had disposed of it otherwise. The profane and cruel manners of Esau rendered him unworthy of it; and he could not maintain his natural claim, after having freely resigned it even with an oath. He seems to distinguish the blessing from the birth-right, though one necessarily followed the other. H.

VER. 37. *Brethren*, or relations; (M.) for Isaac had no other children but these two. He never married any other woman but the beautiful and virtuous Rebecca. H.

VER. 39. *Moved*; yet not so as to repent of what he had done; for Esau found no place of repentance in his father's breast, although with tears he had sought it, (Heb. xii. 17,) desiring to obtain the blessing of the first-born. H.

VER. 40. *Thy brother*, in the reign of David, 2 Kings viii. 14, and of the Machabees. Josep. Ant. xiii. 17.—*Yoke*. When the house of Juda shall rebel against the Lord, in the days of Joram, then the Idumeans shall regain their liberty for a time (4 Kings viii. 20); to be subdued again after 300 years by John Hyrcan, the high priest. H.—All the blessing of Esau tends to confirm



41 Esau therefore always hated Jacob, for the blessing wherewith his father had blessed him; and he said in his heart: "The days will come of the mourning for my father, and I will kill my brother Jacob."

42 These things were told to Rebecca: and she sent and called Jacob, her son, and said to him: Behold Esau, thy brother, threateneth to kill thee.

43 Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran:

44 And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged,

45 And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day?

46 And Rebecca said to Isaac: "I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live."

## CHAP. XXVIII.

*Jacob's journey to Mesopotamia: his vision and vow.*

**A**ND Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban, thy uncle.

3 And God almighty bless thee, and make thee to increase and multiply thee: that thou mayst be a multitude of people.

4 And give the blessings of Abraham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojournment, which he promised to thy grandfather.

5 And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria, to Laban, the son of Bathuel, the Syrian, brother to Rebecca, his mother.

6 And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia, of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

7 And that Jacob, obeying his parents, was gone into Syria:

8 Experiencing also, that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Mahaleth, the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sun-set, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it.

13 And the Lord leaning upon the ladder saying to him: "I am the Lord God of Abraham thy father, and the God of Isaac: The land, wherein thou sleepest, I will give to thee and to thy seed."

14 And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed, all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew it not.

17 And trembling, he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

18 And Jacob arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it.<sup>5</sup>

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on,

<sup>a</sup> Abd. i. 10.—<sup>b</sup> Supra, xxix. 35.—<sup>c</sup> A. M. 2245.—<sup>d</sup> Osee xii. 12.—<sup>e</sup> Infra, xxxv. 1,

and xlviii. 3.—<sup>f</sup> Deut. xii. 20, and xix. 8; Supra, xxvi. 4.—<sup>g</sup> Infra, xxxi. 13.

that already given to his brother; so that the apostle seems to have considered it unworthy of notice. C.—Jacob, in the mean time, never asserted his dominion; but still called Esau his lord, (chap. xxxii. 4,) and behaved to him with the greatest deference. H.—Yet the Idumeans always hated the Jews, and assisted Titus to destroy Jerusalem. Joseph. T.

VER. 45. *Both my sons.* Esau would have forfeited his life for murder. Chap. ix. 6. H.

VER. 46. *To live.* Life will be a burden to me. M.

CHAP. XXVIII. VER. 2. *Take.* Sept. "flee;" as if Isaac began at last to be apprized of Esau's designs. Wisdom (x. 10) *conducted the just when he fled from his brother's wrath, &c.*—*Thy uncle.* He points out the house, but leaves the woman to his choice.

VER. 4. *Grandfather.* Isaac, out of modesty, does not mention that the same promises had been made to himself. He determines the right over Chanaan to belong solely to Jacob, and to his posterity. H.

VER. 9. *To Ismael's family;* for he had been dead fourteen years. Esau asks no advice. It is doubtful whether he meant to appease or to irritate his parents, (M.) by this marriage with the daughter of Ismael. C.

VER. 11. *Head for a pillow.* Behold the austerity of the heir of all that country! H.—He departs from home in haste, with his staff only, that Esau might act know. W.

VER. 12. *A ladder and angels, &c.* This mysterious vision tended to comfort the patriarch, with the assurance that God would now take him under his more particular protection, when he was destitute of human aid. H.—The ladder represented the incarnation of Jesus Christ, born of so many patriarchs from Adam, who was created by God, to the blessed Virgin. He is the *way* by which we must ascend by observing the *truth*, till we obtain *life eternal*. H.—Our Saviour

seems to allude to this passage. John i. 51; xiv. 6. The Providence of God, watching over all things, appears here very conspicuous.

VER. 13. *Thy father, or grandfather.* God joins the dead with the living, to show that all live to him, and that the soul is immortal. H.

VER. 16. *Knew it not.* Jacob was not ignorant that God fills all places. But he thought that he would not manifest himself thus in a land given to idolatry. He begins to suspect that the place had been formerly consecrated to the worship of the true God, (C.) as it probably had by Abraham, who dwelt near Bethel, (chap. xii. 8,) and built an altar on Mount Moria, chap. xxii. 14. The Chaldean paraphrases it very well in this sense, ver. 17, "How terrible is this place! It is not an ordinary place, but a place beloved by God, and over against this place is the door of heaven." H.

VER. 18. *A title.* That is, a pillar or monument. Ch.—Or an altar, consecrated by that rite to the service of the true God. This he did without any superstition; as the Catholic Church still pours oil or chrism upon her altars, in imitation of Jacob. Raban. Instit. i. 45. If pagans did the like, this is no reason why we should condemn the practice. They were blamable for designing thus to worship false gods. Clem. Strom. vii. Apul. Florid. i. &c. W.

VER. 19. *Bethel.* This name signifies the house of God. Ch.—Bethel was the name which Jacob gave to the place; and the town, which was built after his return, was called by the same name. Chardin.—*Luza*, so called from the number of nut or almond trees. Here the golden calf was afterwards set up, on the confines of the tribes of Benjamin and of Ephraim, (C.) the southern limits of the kingdom of Jeroboam. H.

VER. 20. *A vow;* not simply that he would acknowledge one God, but that he would testify his peculiar veneration for him by erecting an altar, at his return, and by giving voluntarily the tithes of all he had. W. Chap. xxxv. 7.



21 And I shall return prosperously to my father's house: the Lord shall be my God:

22 And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

## CHAP. XXIX.

*Jacob serveth Laban seven years for Rachel; but is deceived with Lia: he afterwards marrieth Rachel.—Lia bears him four sons.*

**T**HEN Jacob went on in his journey, and came into the east country.\*

2 And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.

3 And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were watered, to put it on the mouth of the well again.

4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.

5 And he asked them, saying: Know you Laban, the son of Nachor? They said: We know him.

6 He said: Is he in health? He is in health, say they: and behold, Rachel, his daughter, cometh with his flock.

7 And Jacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.

8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

9 They were yet speaking, and behold Rachel came with her father's sheep: for she fed the flock.

10 And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.

11 And having watered the flock, he kissed her: and lifting up his voice wept.

12 And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father.

13 Who, when he heard that Jacob his sister's son

was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia; and the younger was called Rachel.

17 But Lia was blear-eyed: Rachel was well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel, thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man; stay with me.

20 So Jacob served seven years for Rachel: and they seemed *but* a few days, because of the greatness of his love.<sup>b</sup>

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.

22 And he, having invited a great number of his friends to the feast, made the marriage.

23 And at night he brought in Lia, his daughter, to him,

24 Giving his daughter a handmaid, named Zelpha. Now when Jacob had gone in to her according to custom, when morning was come he saw *it was* Lia.

25 And he said to his father-in-law: What is it that thou didst mean to do? did I not serve thee for Rachel? why hast thou deceived me?

26 Laban answered: It is not the custom in this place, to give the younger in marriage first.

27 Make up the week of days of this match: and I will give thee her also, for the service that thou shalt render me other seven years.

28 He yielded to his pleasure: and after the week was past, he married Rachel:

29 To whom her father gave Bala, for her servant.

30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

\* A. M. 2245.

<sup>b</sup> A. M. 2252, A. C. 1752.

CHAP. XXIX. VER. 1. *East.* Mesopotamia, where Laban dwelt. H.

VER. 2. *Stone.* Not of such an immoderate size but that Jacob could remove it. In that country water was scarce, and preserved with care. C.

VER. 4. *Brethren.* Jacob understands and speaks their language, either because it was not very different from his own, or he had learnt the Chaldean language from his mother. In the days of Ezechias the Jews did not understand it. 4 Kings xviii. 26; Jer. v. 15. C.

VER. 5. *Of Nachor,* by Bathuel, who was not so well known. M.

VER. 9. *She.* Heb. *He, ipsa.* Eva is put for Eia, the letters being similar. Chap. iii. 15. H.—Other copies agree with the Vulg. and the Sept. C.

VER. 10. *Cousin german,* and *uncle,* are put for brevity's sake by S. Jerom, instead of the Heb. "the daughter of Laban, brother of Rebecca his mother," and "his mother's brother." H.

VER. 11. *Kissed her,* according to the custom of the country, (chap. xxiv. 26,) having told her who he was.—*Wept,* through tenderness, and perhaps on account of his present inability to make her a suitable present. C.

VER. 12. *Brother,* or nephew. The name of brother, in Scripture, almost corresponds with the *consanguineus* of the Latins, or our *relation*.

VER. 14. *My flesh,* entitled to my utmost protection and friendship. C.

VER. 17. *Blear-eyed.* Heb. *rocuth.* Watery and tender, unable to look stedfastly at any object, but at the same time very *beautiful.* Onkelos, &c.—The beauty of Rachel was perfect; not confined to one part. C.

VER. 20. *For Rachel.* It was then the custom to buy or to pay a dowry for a wife. Chap. xxxiv. 12; Osee iii. 2. Herodotus says, i. 196. that the Babylonians

sold their beautiful women as high as possible, and gave part of the price to help off the more deformed. The Turks do the like. C.—*A few, &c.* So highly did he esteem Rachel, that he thought he had obtained her for just nothing. T.—Salien and the context decide that he waited full seven years, and then obtained Lia, by fraud, of Laban; and, seven days after, Rachel. H.—He was then 84 years old! D.

VER. 22. *Friends.* Heb. Sept. and Chal. say, "all the men of that place." He was rich, and though very greedy, could not well avoid conforming to the custom of making a splendid entertainment on such a joyful occasion. H.

VER. 24. *A handmaid,* by way of dowry, as he did afterwards to Rachel. Both sisters considered it so small, as to say they had nothing. Chap. xxxi. 14.—*Lia,* who committed a great sin of adultery, though she was more excusable than Laban; inasmuch as she obeyed his order. M.—Jacob might justly have refused to marry her; and then what a dishonour would have been entailed upon her for life! H.—He afterwards consented to marry her, (C.) probably on the second day of the feast. H.

VER. 26. *Custom.* This appears to be a false pretext: for all the people saw that Rachel was adorned like the intended bride, (H.) and were invited to her wedding. M.

VER. 28. *Week.* Seven days; not years, as Josephus would have it. The nuptial feast lasted a week. Judges xiv. 15.

VER. 30. *Latter.* Jacob is the figure of Jesus Christ; who rejected the synagogue, and treated his Church, gathered from all nations, with the utmost affection. C.



31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.

32 And she conceived and bore a son,<sup>a</sup> and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.

33 And again she conceived and bore a son,<sup>b</sup> and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.

34 And she conceived the third time, and bore another son,<sup>c</sup> and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.

35 The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Juda.<sup>d</sup> And she left bearing.

## CHAP. XXX.

*Rachel being barren, delivereth her handmaid to Jacob: she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth two other sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the stock's increase, whereby he becometh exceeding rich.*

AND Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?

3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.

4 And she gave him Bala in marriage: who,

5 When her husband had gone in unto her, conceived and bore a son.

6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son; and therefore she called his name Dan.

7 And again Bala conceived, and bore another,

8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephtali.

9 Lia perceiving that she had left off bearing, gave Zelpha, her handmaid, to her husband.

10 And when she had conceived, and brought forth a son,

<sup>a</sup> A. M. 2253, A. C. 1751.—<sup>b</sup> A. M. 2254.—<sup>c</sup> A. M. 2256.

11 She said: Happily. And therefore called his name Gad.

12 Zelpha also bore another.

13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

14 And Ruben going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

17 And God heard her prayers; and she conceived, and bore the fifth son.

18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 And Lia conceived again, and bore the sixth son,

20 And said: God hath endowed me with a good dowry; this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

21 After whom she bore a daughter, named Dina.

22 The Lord also remembering Rachel, heard her, and opened her womb.

23 And she conceived, and bore a son,<sup>e</sup> saying: God hath taken away my reproach.

24 And she called his name Joseph: saying: The Lord give me also another son.

25 And when Joseph was born, Jacob said to his father-in-law: Send me away, that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart. thou knowest the service that I have rendered thee.

<sup>d</sup> Matt. xii.—<sup>e</sup> A. M. 2259, A. C. 1745.

VER. 31. *Despised*, or loved less; so Christ orders us to *hate father*, &c. Matt. x. 17. C.

VER. 32. *Ruben*, "See the son, or the son of vision;" alluding perhaps, distantly, to ver. 24, *he saw Lia*. H.

VER. 35. *Juda*, "praise or confession." C.—*Left bearing* for a time. H.

CHAP. XXX. VER. 1. *Envied*, or desired to have children like her. Thus we may envy the virtues of the saints. C.—*Give me*, &c. These words seem to indicate a degree of impatience, at which we need not be surprised, when we reflect, that Rachel had been educated among idolaters. M.—*Die* of grief and shame.

VER. 2. *Angry* at the rash and apparently blasphemous demand of Rachel. M.—*As God, pro Deo*. Am I to work a miracle in opposition to God, who has made thee barren? To him thou oughtest to address thyself.

VER. 3. *Servant*, like a maid of honour. Josephus says she was not a slave, no more than Zelpha.—*My knees*, whom I may nurse with pleasure. It was an ancient custom to place the new-born infants upon the knees of some near relation, who gave them a name, and thus in a manner adopted them. Chap. i. 22; Job iii. 12; Psal. xxi. 11. Homer. C.

VER. 4. *Marriage*. The Manichees condemned Jacob for having four wives at once. But S. Aug. replied, it was not then unusual nor forbidden. He took the last two only at the pressing instigation of Rachel and Lia, and that only for the sake of children. Lia herself was forced upon him. c. Faust. xxii. 48.

VER. 6. *Dan*, means judgment.

VER. 8. *Compared me*, &c. As Lia treacherously got my husband, so I have craftily surmounted the difficulties of barrenness; I have struggled earnestly, and have got the victory. *Patal*, means to act with cunning. Psal. xvii. 27. C.—*Nephtali*, "a crafty wrestler." M.

VER. 11. *Happily*, fortunately.—*Gad*, or Bonaventure. H.

VER. 13. *Aser*: happy. My servant has now had as many sons as my sister, (M.) and I have given them both names, indicating my great felicity and joy. H.

VER. 14. *Ruben*, now perhaps about four years old, playing in the fields, in the latter *harvest* time, (Ex. ix. 32,) *found mandrakes* of an extraordinary beauty and *flavour*, (Cant. vii. 13,) whether they were flowers, lilies, jasmine, &c., as some translate; or rather, fruits of the mandrake tree, according to all the ancient versions; or of the citron, lemon, or orange tree, if we believe Calmet. H.

VER. 15. *From me*. Lia was aware that Jacob's affection lay entirely towards Rachel; particularly now, as she had ceased to bear children herself. H.

VER. 18. *Issachar*, "the reward of the man, or husband." C.

VER. 20. *Zabulon*, "dwelling or cohabiting." Zolad (which resembles the sound of Zolad) means to endow, (C.) to which she seems also to refer; as if her marriage was renewed, and God had given her more children for a dowry. M.

VER. 21. *Dina*, "judgment," like Dan. God hath done me justice. The Hebrews assert that Dina was married to holy Job. She was born the same year as Joseph, the 91st of Jacob. Lia brought forth seven children in seven years.

VER. 24. *Joseph*. In imposing this name, Rachel looks both to the past and to the future; thanking God for *taking away* (asop) her reproach, and begging that He *would add* (isop or Josop) the blessing of another son, as he really did though it occasioned her death: so little do we know what we ask for! Joseph means one "adding or increasing." Chap. xlix. 22. H.—He was born when the 14 years of *service* were over; being a most glorious figure of Jesus Christ, who came to redeem us from slavery. D.



27 Laban said to him : Let me find favour in thy sight. I have learned, by experience, that God hath blessed me for thy sake.

28 Appoint thy wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou hadst but little before I came to thee, and now thou art become rich : and the Lord hath blessed thee at my coming. It is reasonable, therefore, that I should now provide also for my own house.

31 And Laban said : What shall I give thee ? But he said : I require nothing ; but if thou wilt do what I demand, I will feed and keep thy sheep again.

32 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled ; and all that is brown and spotted, and of divers colours, as well among the sheep as among the goats, shall be my wages.

33 And my justice shall answer for me to-morrow before thee, when the time of the bargain shall come ; and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

34 And Laban said: I like well what thou demandest.

35 And he separated the same day the she-goats, and the sheep, and the he-goats, and the rams of divers colours, and spotted ; and all the flock of one color, that is, of white and black fleece, he delivered into the hands of his sons.

36 And he set the space of three days' journey betwixt himself and his son-in-law, who fed the rest of his flock.

37 And Jacob took green rods of poplar, and of almond, and of plane-trees, and piled them in part : so when the bark was taken off, in the parts that were piled, there appeared whiteness : but the parts that were whole, remained green : and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out ; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

39 And it came to pass, that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

40 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams ; and all the white and the black were Laban's, and the rest were Jacob's, when the flocks were separated one from the other.

41 So when the ewes went first to ram, Jacob put the rods in the troughs of water before the eyes of the

rams, and of the ewes, that they might conceive while they were looking upon them.

42 But when the later coming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's ; and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maid-servants and men-servants, camels and asses.

## CHAP. XXXI.

*Jacob's departure ; he is pursued and overtaken by Laban. They make a covenant.*

**B**UT after that he had heard the words of the sons of Laban, saying : Jacob hath taken away all that was our father's, and being enriched by his substance is become great.

2 And perceiving also, that Laban's countenance was not towards him as yesterday and the other day.

3 Especially the Lord saying to him : Return into the land of thy fathers and to thy kindred, and I will be with thee.

4 He sent,<sup>a</sup> and called Rachel and Lia into the field, where he fed the flocks,

5 And said to them : I see your father's countenance is not towards me as yesterday and the other day : but the God of my father hath been with me.

6 And you know that I have served your father to the uttermost of my power.

7 Yea your father hath also over-reached me, and hath changed my wages ten times : and yet God hath not suffered him to hurt me.

8 If at any time, he said : The speckled shall be thy wages : all the sheep brought forth speckled : but when he said on the contrary : Thou shalt take all the white ones for thy wages : all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep, *that* the males which leaped upon the females *were* of divers colours, and spotted, and speckled.

11 And the angel of God said to me in my sleep : Jacob. And I answered : Here I am.

12 And he said : Lift up thy eyes, and see *that* all the males leaping upon the females, *are* of divers colours, spotted and speckled. For I have seen all that Laban hath done to thee.

a A. M. 2265, A. C. 1739.

VER. 28. *Give thee.* He wishes to engage him to continue in his service ; being convinced that a faithful and pious servant is a great treasure. Laban promises everything, and performs little according to agreement.

VER. 31. *Nothing.* I am willing to depart with my family towards my father. But if I must stay, these are my terms. H.

VER. 32. *Speckled ;* from those which are all of one colour. Those which should be of the former description must belong to Jacob, while all the black and the white should be Laban's. M.

VER. 33. *Of theft,* if they be found in my possession. I am so well convinced that God will reward my justice, that, even contrary to what might naturally be expected, he will enable me to have plenty of spotted sheep and goats, though their mothers be all of one colour. It is not certain that Jacob agreed to have the flocks parted till the end of the year. M.

VER. 35. *His sons.* These continued to observe the conduct of Jacob, while Laban drove off all the flocks of divers colours to so great a distance (ver. 36,) that there was no danger of the sheep under Jacob's care getting to them.

Thus Laban first began to violate the agreement ; and the angel of the Lord suggested to Jacob the plan by which he was preserved from serving a cruel and avaricious man without wages. Chap. xxxi. 12. M.

VER. 42. *Later coming,* in autumn, when the spring lambs were of an inferior value. These he was willing to abandon for the most part to Laban ; and therefore did not use his rods. Pliny viii. 47, and Columella viii. 3, agree, that the lambs which are produced in spring do not thrive so well as those of autumn, at least in Italy, and in those countries where sheep lamb twice a year. *Bis gravidæ pecudæ.* Virg. C.

CHAP. XXXI. VER. 1. *After that* six years were expired, and calumnies and ill-will attended Jacob in Laban's family, God ordered him to retire, ver. 3. H.

VER. 7. *Ten times.* Very often, or perhaps this exact number of times, ver. 41.

VER. 8. *All,* or the far greatest part, so that I was exceedingly enriched. M.

VER. 12. *I have seen* with displeasure the injustice of Laban ; (H.) and therefore, I, the Lord of all things, authorize thee to act in this manner. By this



13 I am the God of Bethel, <sup>a</sup>where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?

15 Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac, his father, to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father-in-law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad,

22 It was told Laban on the third day, that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword?

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now indeed,

29 It is in my power to return thee evil; but the God of your father said to me yesterday: <sup>b</sup>Take heed thou speak not any thing harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hadst a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee.

<sup>a</sup> Supra, xxviii. 18.

vision the justice of Jacob would appear; and the authority for removing, given in a second vision, would suffice to induce the two principal wives of Jacob to give their consent to leave their father's house, and to begin a long journey. H.

VER. 15. *Eaten up.* Laban kept for himself the dowry paid by Jacob for his wives, though he ought to have allotted it to them, with the addition of something more, in proportion to his immense wealth. M.

VER. 18. *To Isaac,* who was still living, though he had apprehended death was at hand 20 years before. He continued to live other 20 years after. Salien.—Jacob spent about 10 years at Sichem and at Bethel before he went to dwell with Isaac. M.

VER. 19. *Her father's idols.* By this it appears that Laban was an idolater: and some of the Fathers are of opinion that Rachel stole away these idols to withdraw him from idolatry, by removing the occasion of his sin. Ch.—Others think she was herself infected with this superstition, till Jacob entirely banished it from his family in Chanaan. Chap. xxxv. 2. T.—The Heb. *Teraphim*, is translated *images* by the Protestants in this place, though it certainly denotes idols. But Osee iii. 4, they leave it untranslated, lest they should be forced to allow that *images* pertain to religious service, as well as *sacrifice*, &c., which are mentioned

it was for fear lest thou wouldst take away thy daughters by force.

32 But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent,

34 She, in haste, hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

37 And searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I, therefore, been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I show thee that which the beast had torn; I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father, Abraham, and the fear of Isaac, had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine, and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come, therefore, let us enter into a league; that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title

<sup>b</sup> Infra, xlviii. 16.

together, (W.) though they now indeed leave *images* in the same verse of Osee for what the Vulgate renders *altar*. These *teraphims* are consequently taken in a good as well as in a bad sense. H.

VER. 20. *Away.* Heb. "Jacob stole the heart of Laban," concealing his flight from him. M.

VER. 21. *The river Euphrates.*—*Galaad*, as it was called afterwards, ver 48. M.

VER. 22. *Third day.* He was gone to shear his sheep, distant three days journey.

VER. 24. *Speak not.* Laban did not comply exactly, but he used no violence. H.

VER. 36. *Angry.* He was extremely quiet. But patience abused turns to fury. M.

VER. 39. *Exact it.* Laban acted in opposition both to custom and to justice (C.) while Jacob forbore to claim what he might have done, agreeably to both. H.

VER. 42. *The fear of Isaac;* or of that God whom Isaac fears, on account of the danger to which he is exposed of losing his friendship; a thing which Abraham, being now departed in peace, has not to dread. C.



46 And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

47 And Laban called it, The witness heap; and Jacob, The hillock of testimony: each of them according to the propriety of his language.

48 And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, that is, the witness heap.

49 The Lord behold and judge between us, when we shall be gone one from the other.

50 If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

51 And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

52 Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it thinking harm to me.

53 The God of Abraham, and the God of Nachor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac:

54 And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

55 But Laban arose in the night, and kissed his sons and daughters, and blessed them: and returned to his place.

### CHAP. XXXII.

*Jacob's vision of angels: his message and presents to Esau: his wrestling with an angel.*

**J**ACOB <sup>a</sup>also went on the journey he had begun: and the angels of God met him.<sup>b</sup>

2 And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

3 And he sent messengers before him to Esau, his brother, to the land of Seir, to the country of Edom:

4 And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day:

5 I have oxen, and asses, and sheep, and men-servants, and women-servants: and now I send a message to my lord, that I may find favour in thy sight.

6 And the messengers returned to Jacob, saying: We

came to Esau, thy brother, and behold he cometh with speed to meet thee with four hundred men.

7 Then Jacob was greatly afraid; and in his fear divided the people that was with him, and the flocks, and the sheep, and the oxen, and the camels, into two companies,

8 Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape.

9 And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

10 I am not worthy of the least of all thy mercies, and of thy truth which thou hast fulfilled to thy servant. With my staff I passed over this Jordan; and now I return with two companies.

11 Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come, and kill the mother with the children.

12 Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

13 And when he had slept there that night, he set apart, of the things which he had, presents for his brother Esau,

14 Two hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and twenty bulls, twenty she-asses, and ten of their foals.

16 And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

17 And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

18 Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau; and he cometh after us.

19 In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him.

20 And ye shall add: Thy servant Jacob himself also followeth after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

21 So the presents went before him, but himself lodged that night in the camp.

<sup>a</sup> Infra, xlviii. 16.

<sup>b</sup> A. M. 2265.

VER. 47. *Testimony.* Heb. makes Laban give this etymology, *Jegar-sahadutha*; while *Galaad* means the hill or the witness. The Syrian language had now begun to deviate some little from the Hebrew of Jacob.—*Each, &c.* This is added by the Vulgate. C.

VER. 49. *Behold.* Heb. “and Mispah,” or “Hammispah,” the watch-tower, whence God will see us. C.

VER. 50. *Over them.* A wise precaution, which the rich Turks still observe when they give their daughters in marriage. Busbeq. ep. 3.

VER. 51. *I have, &c.* One Sam. copy reads very properly, “thou hast set up,” (*irith*.) ver. 45. Kennicott.

VER. 53. *God of Nachor.* Heb. uses *Elohim*, which is often applied to idols, such as Nachor worshipped along with the true God. C.—Jacob swears by the one only God, whom his father revered. M.—*The God of their father*, is omitted in the Sept., and is deemed an interpolation by Kennicott. The Sam. reads again *the God of Abraham.* H.

CHAP. XXXII. VER. 1. *Angels.* Guardians of Chanaan and Mesopotamia. Jarchi. The latter escorted him as far as the tent Jacob. That angels guard

different provinces, is well attested, Dan. xii. 1; Acts xvi. 9. C.—Michael protected Chanaan and the people of God. Diodorus of Tarsus. M.

VER. 2. *Mahanaim*, “two camps.” A town was afterwards built here.

VER. 3. *Edom*: comprising the countries east, west, and south of the Dead Sea. C.—Providentially, Esau had now left his father's house open to his brother; who, on this occasion, addresses him with the utmost civility, and speaks of the riches which he had obtained; in order that Esau might neither be ashamed of him, nor suspect that he would impoverish his father. M.

VER. 9. *God of . . Isaac.* It is not true, therefore, that God never has the title of the God of any man, while living, as some assert. Chap. xxxi. 42. Jacob addresses him by those very titles which he had assumed at Bethel. Chap. xxviii. 13. H.

VER. 15. *Camels.* The milk of these animals is most exquisite, being mixed with three parts water. Pliny xi. 41. The Arabs feed chiefly on their milk and flesh. S. Jer. c. Jor. ii. The value of all these presents may give us some idea of the prodigious wealth which God had heaped upon Jacob in the space of six years! H.



22 And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.

23 And when all things were brought over that belonged to him,

24 He remained alone; and behold, a man wrestled with him till morning.

25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith it shrank.

26 And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me.

27 And he said: What is thy name? He answered: Jacob.

28 But he said: Thy name shall not be called Jacob, but Israel; for if thou hast been strong against God, how much more shalt thou prevail against men?

29 Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.

30 And Jacob called the name of the place Phanuel, saying: I have seen God face to face, and my soul has been saved.

31 And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot.

32 Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

#### CHAP. XXXIII.

*Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.*

**A**ND Jacob lifting up his eyes,\* saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids.

2 And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.

3 And he went forward and bowed down with his face to the ground seven times, until his brother came near.

4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.

5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they be-

\* A. M. 2265.

long to thee? He answered: They are the children which God hath given to me, thy servant.

6 Then the handmaids and their children came near and bowed themselves.

7 Lia also, with her children, came near and bowed down in like manner; and last of all, Joseph and Rachel bowed down.

8 And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.

9 But he said: I have plenty, my brother, keep what is thine for thyself.

10 And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me,

11 And take the blessing which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him,

12 And said: Let us go on together, and I will accompany thee in thy journey.

13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be over-driven, in one day all the flocks will die.

14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.

15 Esau answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.

16 So Esau returned that day, the way that he came to Seir.

17 And Jacob came to Socoth: where having built a house, and pitched tents, he called the name of the place Socoth, that is, Tents.

18 And he passed over to Salem, a city of the Sichemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.

19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sicheim, for a hundred lambs.

VER. 22. *Sons*, with Dina his daughter, and all his household.

VER. 24. *A man*, &c. This was an angel in human shape, as we learn from Jsee xii. 4. He is called *God*, ver. 28 and 30, because he represented the person of the Son of God. This wrestling, in which Jacob, assisted by God, was a match for an angel, was so ordered, (ver. 28,) that he might learn by this experiment of the Divine assistance, that neither Esau, nor any other man, should have power to hurt him. It was also spiritual, as appeareth by his earnest prayer, urging, and at last obtaining, the angel's blessing. Ch.—The Father will not refuse a good gift to those who ask him with fervour and humility. Jacob had before set us an excellent pattern how to pray, placing his confidence in God, and distrusting himself, ver. 9, &c. H.

VER. 25. *Sinew* This was to convince Jacob, how easily he could have gained the victory over him; and to make him remember, that it was not simply a vision, but a real wrestling. T.

VER. 28. *Israel*. This name was more honourable, and that by which his posterity were afterwards known; being called Israelites, and not Jacobites. God ratifies the title, chap. xxxv. 10. It means a prince of God, S. Jer. q. Heb., (C.) or one standing upright, and contending victoriously with God, *rectus Dei*. *Israel*. H.

VER. 29. *Why*, &c. He represses Jacob's curiosity, (H.) perhaps because God did not as yet choose to reveal his name. Exod. vi. 3. Some Greek and Latin copies add, *which is wonderful*, taken from Judg. xiii. 6, 18. C.

VER. 30. *Phanuel*. This word signifies *the face of God*, or *the sight*, or *seeing of God*. Ch.—Jacob thus returns thanks to God for the preservation of his life, after having seen God or his angel in a corporeal form, and not in a dream only. C

VER. 31. *Halted*, or was lame. Alulensis thinks the angel healed him very soon. M.

CHAP. XXXIII. VER. 3. *Forward*, before his family; like a good father, exposing himself to the greatest danger. M.—*Seven times*, to testify his great humility and respect for his brother. How, then, can any one find fault with Catholics, if they bow down before the cross thrice on Good Friday, to testify their great veneration for their expiring Lord?

VER. 8. *Favour*. Esau had already heard from the servants. But he asks again, meaning to excuse himself from receiving them. H.—This civil and unexpected behaviour filled the breast of Jacob with such gratitude and love, that he made use of an hyperbole, *I have seen*, &c. . . of God. C.

VER. 14. *In Seir*; not immediately, but as soon as it might be convenient. This time perhaps never arrived. S. Aug. q. 106.

VER. 18. *The town of Salem*, which was the first town of Chanaan that he came near after his return. It was afterwards called Sicheim, and Sichar, John iv. 5. and Naplosa.

VER. 19. *Lambs*. Heb. Kossite, or Kesita, a word which occurs also Jsa. xxvi. 32, and Job xlii. 11; and may signify lambs, or a species of money, marked perhaps with their figure. It may also denote pearls, coral, a vessel, or purse of



20 And raising an altar there, he invoked upon it the most mighty God of Israel.

## CHAP. XXXIV.

*Dina is ravished, for which the Sichemites are destroyed.*

**A**ND Dina the daughter of Lia went<sup>a</sup> out to see the women of that country.

2 And when Sicheim the son of Hemor the Hevite, the prince of that and, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

3 And his soul was fast knit unto her; and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said: Get me this damsel to wife.

5 But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

6 And when Hemor the father of Sicheim was come out to speak to Jacob,

7 Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

8 And Hemor spoke to them: The soul of my son Sicheim has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your command, till, trade, and possess it.

11 Sicheim also said to her father and to her brethren: Let me find favour in your sight; and whatsoever you shall appoint I will give:

12 Raise the dowry, and ask gifts, and I will gladly give what you shall demand: only give me this damsel to wife.

13 The sons of Jacob answered Sicheim and his father deceitfully, being enraged at the deflowering of their sister:

14 We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable.

15 But in this we may be allied with you, if you will be like us, and all the male sex among you be circumcised:

<sup>a</sup> A. M. circiter 2273, A. C. 1731.

good money. S. Stephen, Acts vii. 19, mentions the *price of money*. But he probably speaks of the bargain made by Abraham with Ephron, son of Heth, for which some have substituted Hemor, the son of Sicheim. Kista in the Chal. means a vessel or measure; and we learn from Herodotus iii. 130, that the Persians were accustomed to keep their money in this manner.

VER. 20. *The most*, &c. Al-Alei-Issral. By this name he dignified the altar, consecrating his field and all his possessions to God, and acknowledging that all was his gift. H.

CHAP. XXXIV. VER. 1. *Country*, when a great festival was celebrated. Joseph. Ant. i. 18. Dina was urged by curiosity to see and to be seen. Let others take example from her, and beware of associating with infidels, and of opening their hearts to pleasure at fairs and nocturnal meetings.

VER. 7. *In Israel*, or against the honour and peace of their father and all his family.—An *unlawful act*, which some nevertheless commit without scruple, and even dare to represent as a matter of small consequence if they marry afterwards!

VER. 10. *Command*, or you are at liberty to purchase and till it as you please. H.

VER. 12. *Dowry for Dina*.—*Gifts* for her parents and brothers. Chap. xxiv. 53. C.

VER. 13. *Deceitfully*. The sons of Jacob, on this occasion, were guilty of a grievous sin, as well by falsely pretending religion, as by excess of their revenge.

16 Then will we mutually give and take your daughters, and ours; and we will dwell with you, and will be one people:

17 But if you will not be circumcised, we will take our daughter and depart.

18 Their offer pleased Hemor, and Sicheim, his son:

19 And the young man made no delay, but forthwith fulfilled what was required: for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

20 And going into the gate of the city, they spoke to the people:

21 These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and we will give them ours.

22 One thing there is for which so great a good is deferred: We must circumcise every male among us, following the manner of the nation.

23 And their substance, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

24 And they all agreed, and circumcised all the males.

25 And behold the third day, when the pain of the wound was greatest: two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city, and slew all the men:<sup>b</sup>

26 And they killed also Hemor and Sicheim, and took away their sister Dina out of Sicheim's house.

27 And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape.

28 And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

29 And their children and wives they took captive.

30 And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites the inhabitants of this land. We are few: they will gather themselves together and kill me; and both I, and my house shall be destroyed.

31 They answered: Should they abuse our sister as a strumpet?

<sup>b</sup> Infra, xlix. 6.

Though, otherwise, their zeal against so foul a crime was commendable. Ch.—In this light it is viewed by Judith ix. 2. H.

VER. 14. *Abominable*. To be uncircumcised was a reproach among the Hebrews. Yet there was no law forbidding to marry such. Laban was of this description, and the Chanaanites also; whose daughters the sons of Jacob themselves espoused, at least Juda and this very Simeon, as the Scripture assures us.

VER. 17. *Our daughter*, the only one of our father: who, it would hence appear, was detained by Hemor, ver. 26. C.

VER. 19. *The greatest man*, (inclytus,) perhaps associated to his father in the government of the town. H.

VER. 20. *Gate*. Here judgment was given, the markets held, &c. They endeavoured to convince the *people*, that the conditions offered would be for their interest. M.

VER. 25. *Brothers of Dina* by Lia, and both of a fiery temper. They were assisted by some servants, (M.) and afterwards the other children helped to pillage the city. Theodot. ap. Eus. ix. 22.

VER. 29. *Captive*. No doubt Jacob would force them to restore such ill-gotten goods. C.—They had acted without authority, and even contrary to the known disposition of their father. They rashly exposed him to destruction, which would inevitably have taken place, if God had not protected him. Chap. xxxv. 5. H.

VER. 31. *Should they*, &c. This answer, full of insolence, to a father who



## CHAP. XXXV.

*Jacob purgeth his family from idols: goeth, by God's commandment, to Bethel, and there buildeth an altar. God appearing again to Jacob, blesseth him, and changeth his name into Israel. Rachel dieth in child-birth. Isaac also dieth.*

**I**N the mean time God said to Jacob:<sup>a</sup> Arise and go up to Bethel, and dwell there, and make there an altar to God,<sup>b</sup> who appeared to thee when thou didst flee from Esau, thy brother.

2 And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments.

3 Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the strange gods they had, and the ear-rings which were in their ears:<sup>c</sup> and he buried them under the turpentine tree, that is behind the city of Sichem.

5 And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.

6 And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The house of God: <sup>d</sup>for there God appeared to him when he fled from his brother.

8 At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and he blessed him.

10 Saying: "Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.

11 And said to him: I am God almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

12 And the land which I gave to Abraham and Isaac, I will give to thee, and to thy seed after thee.

13 And he departed from him.

A. M. 2273.—<sup>b</sup> Supra, xxviii. 13.—<sup>c</sup> Exod. xxxii. 20; 2 Kings xviii. 4.  
<sup>d</sup> Supra, xxviii. 18.—<sup>e</sup> Supra, xxxii. 23.

was as much hurt by the indignity offered to Dina as they could be, heightens their crime. H.

CHAP. XXXV. VER. 1. God dissipates Jacob's well-grounded fears, and sends him to perform his vow. Chap. xviii. 13. H.

VER. 2. *Strange gods*, which his servants had reserved in the plundering of Sichem; perhaps he had also been informed of Rachel's theft. D.—*Garments*; put on your cleanest and best attire, to testify the purity with which you ought to approach to the service of God. M.—See Exod. xix. 10; Lev. xv. 13.

VER. 4. *And the ear-rings*. Heb. *enzomim*; such as had been consecrated to some idol, and adorned the ears of those false but gaudy deities. M.—Men and women used them likewise, as phylacteries or talismans, to which many superstitious virtues were attributed. S. Aug. ep. 73, ad Posid. 9, iii. in Gen.; Ezech. xvi. 12; Prov. xxv.; Ex. xxxv.; Jud. viii. C.—*The turpentine tree*; or "an oak tree," as the Heb. *alun* means also. Sept. adds, "and he destroyed them till this present day;" which seems intended to refute the story of their being found and adored by the Samaritans, or employed by Solomon when he built the temple. Jacob buried them privately. C. See Deut. vii. 5.

VER. 5. *Terror of God*. A panic fear, which the pagans thought was sent by Pan. C.—God can easily make the most powerful flee before a few. S. Aug. 4. 112.

VER. 7. *To him*. Heb. lit. "He called that place the God of Bethel, because there God (or the angels) appeared to him." *Ealeim*, with a verb plural, generally refers to angels; when it is applied to God, the article is omitted, and the verb is singular. C.

VER. 8. *Weeping*. This shows the great respect they had for this good old servant. H.

14 But he set up a monument of stone, in the place where God had spoken to him: pouring drink-offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

16 And going forth from thence, he came in the spring time to the land which leadeth to Ephrata: wherein when Rachel was in travail,

17 By reason of her hard labour, she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

18 And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, the son of my pain: but his father called him Benjamin, that is, the son of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem.

20 And Jacob erected a pillar over her sepulchre: <sup>e</sup>this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

22 <sup>f</sup>And when he dwelt in that country, Ruben went, and slept with Bala the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

23 The sons of Lia: Ruben the first-born, and Simeon and Levi, and Juda, and Issachar, and Zabulon.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bala, Rachel's handmaid: Dan and Nephtali.

26 The sons of Zelpha, Lia's handmaid: Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

27 <sup>g</sup>And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and eighty years.

29 <sup>h</sup>And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

<sup>f</sup> A. M. 2274, A. C. 1730.—<sup>g</sup> Infra, xlviii. 7.—<sup>h</sup> Infra, xlix. 4.  
<sup>i</sup> A. M. 2275, A. C. 1729.—<sup>k</sup> A. M. 2288.

VER. 10. *Israel*. This name signifies one that prevaieth with God; (Ch.) and is more honourable and expressive than that of Jacob. God confirms what had been declared by his angel, chap. xxxii. 28.

VER. 12. *And to, &c.* And is often put by way of explanation. Chanaan was possessed by all the twelve sons of Jacob. Those of the handmaids are not excluded, as Ismael had been. W.

VER. 14. *Set up* either a fresh altar, or restored the stone which he had formerly used for sacrifice. S. Aug. q. 116.—*Drink*, wine.—*Oil*.

VER. 18. *Benjamin*. Jacob chooses to give his son a more auspicious name, as the other would have reminded him too sensibly of his loss. H.

VER. 20. *A pillar*; or sepulchral monument, about 500 paces north of Bethlehem, (H.) which was called Ephrata afterwards, from Caleb's wife. C.

VER. 21. *Tower*. Heb. Edar, about a mile to the east of Bethlehem, where the angels appeared to announce the birth of Christ. S. Helen built a temple there in honour of the angels. T.—Shepherds had such places to keep watch. C.—There was a tower of this name near Jerusalem. Mic. iv. 8. S. Jer. q. His.

VER. 22. *The concubine*. She was his lawful wife; but according to the style of the Hebrews, is called *concubine*, because of her servile extraction. Ch.—*Ignorant of*; and therefore, to mark his displeasure, he deprived him of the birth right. Chap. xlix. 4.

VER. 26. *Syria*, all except Benjamin. C.—*All frequent* means the greatest part. H.

VER. 29. *Spent*. He lived 42 years after he had blessed Jacob.—*His people*, in the bosom of Abraham, in limbo.—*Full of days*, quite satisfied. C.—*Esau*, who had always shown a great regard for his father, joins 's brother in rendering to him the last rites of burial. H.—Rebecca was probably dead. M.—The death



## CHAP. XXXVI.

*Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.*

**A**ND these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite:

3 And Basemath, the daughter of Ismael, sister of Nabajoth.

4 <sup>a</sup>And Ada bore Eliphaz: Basemath bore Rahuel.

5 Oolibama bore Jehus, and Ihelon, and Core. These *were* the sons of Esau, that were born to him in the land of Chanaan.

6 And Esau took his wives, and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Chanaan: and went into another country, and departed from his brother Jacob.

7 <sup>b</sup>For they were exceeding rich, and could not dwell together; neither was the land in which they sojourned, able to bear them, for the multitude of *their* flocks.

8 <sup>c</sup>And Esau dwelt in mount Seir: he is Edom.

9 And these are the generations of Esau, the father of Edom, in mount Seir.

10 And these the names of his sons: <sup>d</sup>Eliphaz, the son of Ada, the wife of Esau: and Rahuel, the son of Basemath, his wife.

11 And Eliphaz had sons: Theman, Omar, Sepho, and Gatham and Cenez.

12 And Thamna was the concubine of Eliphaz, the son of Esau: and she bore him Amalech. These are the sons of Ada, the wife of Esau.

13 And the sons of Rahuel: *were* Nahath and Zara, Samma and Meza. These *were* the sons of Basemath, the wife of Esau.

14 And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz, the first-born of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

16 Duke Core, duke Gatham, duke Amalech: these *are* the sons of Eliphaz, in the land of Edom, and these the sons of Ada.

<sup>a</sup> 1 Par. i. 35.—<sup>b</sup> Supra, xiii. 6.—<sup>c</sup> Jos. xxiv. 4.

of Isaac is mentioned out of its place, that the history of Joseph may not be interrupted, as it happened when Joseph was in prison, A. 2288. C.

CHAP. XXXVI. VER. 1. *Edom*. His genealogy extends as far as ver. 20, where that of Seir, the Horrite, begins. The seven first verses specify Esau's sons, the twelve next his grandsons born in Seir. From the 15th to the 20th verse, we have the most ancient form of government in that nation under the *Aluphim*, or heads of families. To them succeed *kings*, (ver. 31 to 40,) and then *dukes* to the end. Moses omits several generations of Oolibama's grandchildren, as foreign to his purpose, which was to show the Israelites whom they were not to molest. C.

VER. 2. *Ada*. These wives of Esau are called by other names, chap. xxvi. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom. Ch.—*Ana, the daughter of Sebeon*. It is not certain that Ana was a woman. The Sam. and Sept. make him son of Sebeon, both here and ver. 14, (H.) as well as some Latin copies; and he is mentioned as such, ver. 24. The *daughter* of Sebeon may, therefore, designate his grand-daughter, which is not unusual. C.—This, and innumerable other difficulties, may convince Protestants that the Scriptures are not easy. W.

VER. 4. *Eliphaz*: perhaps the Themanite, and friend of Job, (S. Jer.) or his

17 And these *were* the sons of Rahuel, the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these *are* the dukes of Rahuel, in the land of Edom: these the sons of Basemath, the wife of Esau.

18 And these the sons of Oolibama, the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these the dukes of them: the same is Edom.

20 <sup>e</sup>These are the sons of Seir, the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan. These *are* dukes of the Horrites, the sons of Seir, in the land of Edom.

22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

23 And these the sons of Sobal: Alvan, and Manahat, and Ebal, and Sepho, and Onam.

24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon, his father:

25 And he had a son Dison, and a daughter Oolibama.

26 And these *were* the sons of Dison; Hamdan, and Eseban, and Jethram, and Charan.

27 These also *were* the sons of Eser: Balaan, and Zavan, and Acan.

28 And Dison had sons: Hus and Aram.

29 These *were* dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these *were* dukes of the Horrites that ruled in the land of Seir.

31 And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:

32 Bela the son of Beor, and the name of his city Denaba.

33 And Bela died, and Jobab, the son of Zara, of Bosra, reigned in his stead.

34 And when Jobab was dead, Husam, of the land of the Themanites, reigned in his stead.

35 And after his death, Adad, the son of Badaal, reigned in his stead, who defeated the Madianites in the country of Moab; and the name of his city was Avith.

36 And when Adad was dead, there reigned in his stead, Semla, of Masreca.

<sup>d</sup> 1 Par. i. 35.—<sup>e</sup> 1 Par. i. 38.

grandfather, by Theman; as Job was the grandson of Esau, and the second king, ver. 33. T.

VER. 6. *Jacob*, by the Divine providence, as Chanaan was to be his inheritance. M.—He had returned from Seir about the same time as Jacob came home S. Aug. c. 119.

VER. 9. *Of Edom*, or of all the nations who inhabited Idumea, sprung from Esau's grandchildren. C.

VER. 15. Heb. *Aluph*, prince of a tribe, or of a thousand; a Chiliarch. Zach. v. 2. The Rabbin assert they wore not a crown, as the kings did. C.—Both obtained their authority by election. An aristocracy prevailed under the dukes. M.

VER. 16. *Duke Core*, being the son of Esau, is omitted in the Sam. though found in all the versions and Heb. Ken.

VER. 24. *Hot waters*. Medicinal, (M.) like the springs at Bath, &c. H.

VER. 31. *A king*. These kings were probably foreigners, who subdued the natives. They did not obtain the kingdom by succession. C.

VER. 33. *Jobab*. Most people suppose this is Job, the model of patience. M.—*Bosra*, or Bezer, was the capital of Idumea, in the tribe of Benjamin. C.



37 And he being dead, Saul, of the river Rohoboth, reigned in his stead.

38 And when he also was dead, Balanan, the son of Achobor, succeeded to the kingdom.

39 This man also being dead, Adar reigned in his place; and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

40 And these *are* the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

41 Duke Oolibama, duke Ela, duke Phinon,

42 Duke Cenez, duke Theman, duke Mabsar,

43 Duke Magdiel, duke Hiram: these *are* the dukes of Edom dwelling in the land of their government; the same is Esau, the father of the Edomites.

### CHAP. XXXVII.

*Joseph's dreams: he is sold by his brethren, and carried into Egypt.*

**A**ND Jacob dwelt in the land of Chanaan, wherein his father sojourned.\*

2 And these are his generations: \*Joseph, when he was sixteen years old, was feeding the flock with his brethren, being *but* a boy: and he was with the sons of Bala and of Zelpha his father's wives: and he accused his brethren to his father of a most wicked crime.

3 Now Israel loved Joseph above all his sons, because he had him in his old age: and he made him a coat of divers colours.

4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

5 Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

6 And he said to them: Hear my dream which I dreamed.

7 I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

\* A. M. 2276, A. C. 1728.

8 His brethren answered. Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to *their* envy and hatred.

9 He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

10 And when he had told this to his father, and brethren, his father rebuked him and said: What meaneth this dream that thou hast dreamed? shall I, and thy mother, and thy brethren worship thee upon the earth.

11 His brethren therefore envied him: but his father considered the thing with himself.

12 And when his brethren abode in Sichem, feeding their father's flocks,

13 Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14 I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:

15 And a man found him there wandering in the field, and asked what he sought.

16 But he answered: I seek my brethren, tell me where they feed the flocks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain.

18 And when they saw him afar off, before he came nigh them, they thought to kill him:

19 And said one to another: Behold the dreamer cometh.

20 Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him.

21 \*And Ruben hearing this, endeavoured to deliver him out of their hands, and said:

\* Supra, xxxv. 27.—c Infra, xlii. 22.

VER. 37. *River Rohoboth*; or as it is expressed, 1 Par. i. 48, of *Rohoboth*, which is near the river Euphrates, below where the Chaboras empties itself.

VER. 39. *Adar*. Many confound him with the king whom David overcame. —*Daughter of Mezaab*, or perhaps her grand-daughter, or adopted child.

VER. 40. *Callings*. They left their names to various places. They were in power when the Hebrews approached their respective territories, and threw them into dismay. Exod. xv. 15.—*Alva*. Sept. *gola*. C.

VER. 43. *The same Edom is Esau*. Moses seems particularly attentive to assert both titles for the same person, ver. 8, &c. The time of Esau's death cannot be ascertained. There is reason to hope that he died penitent; though in the early part of his life he gave way to his ferocious temper, and became a figure of the reprobate. He lived on terms of friendship with his brother, assisted him to bury his father, &c. C.—He was a hunter, indeed; which S. Jerom looks upon as a bad sign: "*nunquam venatorem in bonam partem legi*," in Mic. v. But this was also in his younger days. H.—*I have hated Esau*, Matt. i., refers to his irreligious posterity, and to his being deprived of temporal advantages, attending the birth-right. T. C.

CHAP. XXXVII. VER. 1. *Sojourned at Hebron and the environs*. H.

VER. 2. *Generations*. This connects his history with chap. xxxv. What happened to Jacob and his sons, and particularly to Joseph, forms the subject of the remaining part of Genesis. H.—*Old*; complete, or beginning "his 17th year," as the Heb., Chal., and Sept. have it.—*The sons*. Perhaps these were not so much enraged against Joseph, till he told his father of their scandalous behaviour, in order that he might put a stop to it.

VER. 3. *Old age*, and therefore expected to have no more children; but he loved him still more on account of his innocent and sweet behaviour (M.): in which sense the Sam., Chal., &c. have, "because he was a wise and prudent boy." C.

VER. 4. *Could not*, through envy, which caused them to notice every little distinction shown to Joseph. They perceived he was the most beloved. His accusing them, and insinuating by his mysterious dreams that he would be their lord, heightened their rage. H.

VER. 5. *A dream*. These dreams of Joseph were *prophetical*, and sent from God, as were also those which he interpreted, chap. xl. and xli.; otherwise, generally speaking, the observing of dreams is condemned in the Scripture as superstitious and sinful. See Deut. xviii. 10; and Eccle. xxxiv. 2, 3.

VER. 7. *Sheaf*. Joseph probably knew not what this portended, as the prophets were sometimes ignorant of the real purport of their visions. C.—But it admirably foreshowed the famine which would bring his brethren to adore him in Egypt. M.

VER. 9. *The sun*. This second dream confirmed the truth of the former. Joseph relates it with simplicity, not suspecting the ill will of his brethren: but his father easily perceives what effect the narration would have, and desires him to be more cautious. S. Aug. (q. 123) observes, this was never literally verified in Joseph, but it was in Jesus Christ, whom he prefigured. C.

VER. 10. *Worship*. This word is not used here to signify *Divine worship*, but an *inferior veneration*, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

VER. 16. *My brethren*. The man was acquainted with Jacob's family, as he had dwelt in those parts for a long time. H.

VER. 17. *Dothain*: twelve miles to the north of Samaria. Euseb.

VER. 19. *The dreamer*. Heb. *Bāl eēlmuth*, "the lord of dreams," or the visionary lord (C.); or one who feigns dreams: so the Jews say of our Saviour, *this seducer*. H.

VER. 20. *Pit*: walled round to contain water: Heb. *Bur*. *Bar* means a well that has no walls. M.



22 Do not take away his life, nor shed *his* blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father

23 And as soon as he came to his brethren, they forthwith stript him of his outside coat, that was of divers colours:

24 And cast him into an old pit where there is no water.

25 And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

26 And Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood?

27 It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

28 And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt.<sup>b</sup>

29 And Ruben returning to the pit, found not the boy:

30 And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

31 And they took his coat, and dipped it in the blood of a kid, which they had killed:

32 Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

33 And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

34 And tearing his garments, he put on sackcloth, mourning for his son a long time.

35 And all his children being gathered together to comfort their father in his sorrow, he would not receive

comfort, but said: I will go down to my son into hell mourning. And whilst he continued weeping,

36 The Madianites sold Joseph in Egypt to Putiphar, an eunuch of Pharaoh, captain of the soldiers.

## CHAP. XXXVIII.

*The sons of Juda: the death of Her and Onan: the birth of Phares and Zarah.*

AT that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras.

2 And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

3 And she conceived, and bore a son, and called his name Her.

4 And conceiving again, she bore a son, and called him Onan.

5 She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more.

6 And Juda took a wife for Her, his first-born, whose name was Tamar.

7 And Her, the first-born of Juda, was wicked in the sight of the Lord: and was slain by him.

8 Juda, therefore, said to Onan his son: Go in to thy brother's wife and marry her, that thou mayst raise seed to thy brother.

9 He knowing that the children should not be his, when he went in to his brother's wife, he spilled *his* seed upon the ground, lest children should be born in his brother's name.

10 And therefore the Lord slew him, because he did a detestable thing:

11 Wherefore Juda said to Tamar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.

12 And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thamnath, to the shearers of his sheep, he and Hiras the Odollamite, the shepherd of *his* flock.

<sup>a</sup> Wis. x. 13.—<sup>b</sup> A. M. 2276, A. C. 1728.

<sup>c</sup> 1 Par. ii. 1.—<sup>d</sup> Num. xxvi. 19.—<sup>e</sup> Num. xxvi. 19.

VER. 22. *His father.* Ruben wished to regain his father's favour. Chap. xxxv. 22.

VER. 25. *Some:* a caravan of merchants. D.—*Balm*, or rosin; "that of Syria resembles attic honey." Plin.—*Myrrh*, (stacten); Heb. *Lot*: "drops of myrrh or laudanum, or of the Lotus tree." C.

VER. 28. *Of silver.* Some have read, thirty pieces of gold or silver. S. Amb. c. 3.—The price was trifling: twenty sicles would be about £2 5s. 7½d. English. H.

VER. 29. *Ruben*, who in the mean time had been absent while his brethren hearkened to the proposal of Juda only, and therefore consented to this evil. H.

VER. 33. *A beast.* So he might reasonably conclude from the blood, and from the insinuations of the messengers sent by his ten sons, (H.) whom he would not suspect of so heinous a crime. Wild beasts infested that country. M.

VER. 34. *Sack-cloth*, or hair-cloth, *cilicio*. These garments were made very close, like a sack, of the hair taken from the goats of Cilicia, which grew long, rough, and of a dark colour. C.—*Long time*; twenty-three years, till he heard of his son being still alive. M.

VER. 35. *Into hell*; that is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave*, (whom he supposed to be devoured by a wild beast,) and therefore could not mean to go down to him thither: but certainly meant the place of rest, where he believed his soul to be. Ch.—Protestants here translate it, "the grave," being unwilling to admit a third place in the other world for the soul. See the contrary in S. Aug. ep. 99, ad Evod. de C. D. xx. 15. W.

VER. 36. *An eunuch.* This word sometimes signifies a chamberlain, courtier

or officer of the king: and so it is taken in this place. Ch.—*Soldiers*, cooks, or butchers. C.

CHAP. XXXVIII. VER. 1. *At that time Juda*, twenty years old, marries the daughter of Sue, and has three sons by her during the three following years. The first takes Tamar to wife, when he was seventeen. Onan marries her the next year; after which she remains a widow about three years, when she bears twins to Juda. Phares goes down with him into Egypt, and has children there during Jacob's life. On this account they are numbered among those who went down with Jacob, (chap. xlv. 12,) as the children of Benjamin seem to be likewise. Thus all these events might happen during the twenty-three years that Jacob dwelt in Chanaan, and the seventeen that he sojourned in Egypt. Some have thought the time too short, and have concluded that Juda had been married long before Joseph's slavery. He was, however, only four years older. C.

VER. 5. *Sela.* Juda gave the name of Her to his first-born, as the Heb. shows. His wife gave names to the two latter.

VER. 8. *Wife.* This was then customary among the Chanaanites, as Phil. insinuates. It also continued to be practised in Egypt till the year of Christ 41: at least, when the marriage had not been consummated. Moses established it as a law, when no issue had sprung from the deceased brother. C. Deut. xxv. 5. The eldest son bore his name; the rest were called after their own father. This law is now abrogated; and the prohibition, which has been issued by the Church, can be dispensed with only by herself, (W.) as was the case in the marriage of Henry VIII. with Catharine, the virgin relict of his brother Arthur. H.

VER. 11. *Till.* Juda had no design to give her to Sela, as the custom of that age required. C.—She waited patiently for a time; when, perceiving that she was neglected, she devised a wicked scheme to punish Juda, even at the hazard of her own life. H.



13 And it was told Tamar that her father-in-law was come up to Thamnias to shear his sheep.

14 And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thamnias: because Sela was grown up, and she had not been married to him.

15 When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

16 And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?

17 He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou give me a pledge, till thou send what thou promisest.

18 Juda said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.

19 And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20 And Juda sent a kid by his shepherd, the Odolamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

21 Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,

22 He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.

23 Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.

24 And behold, after three months, they told Juda, saying: Tamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.

25 But when she was led to execution, she sent to her father-in-law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this is.

26 But he acknowledging the gifts, said: She is juster

\* Matt. i. 3.—b 1 Par. ii. 4.

than I: because I did not give her to Sela, my son. However he knew her no more.

27 \*And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

28 This shall come forth the first.

29 But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.

30 <sup>b</sup>Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.

## CHAP. XXXIX.

*Joseph hath charge of his master's house: rejecteth his mistress's solicitations is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.*

**A**ND Joseph was brought into Egypt, and Putiphar, an eunuch of Pharaoh, chief captain of the army, an Egyptian, bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house:

3 Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

4 And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him:

5 And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

7 \*And after many days, his mistress cast her eyes on Joseph, and said: Lie with me.

8 But he in no wise consenting to *that* wicked act, said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house:

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, his wife; how then can I do so wicked a thing, and sin against my God?

10 With such words as these day by day, both the

\* A. M. circiter 2286, A. C. 1718.

VER. 14. *Veil* (theristrum); a long robe, covering the whole body, except the eyes. Thus she was *disguised*; or, as it were, masked, as Aquila translates. Harlots herein imitated modest women. Chap. xxiv. 65.—*Cross way*. Heb. *Anim*, which the Sept. and Syr. take for a proper name.

VER. 18. *Staff*. These were all marks of dignity. "Kings made use of spears, or sceptres, before they wore a diadem." Trogus. 43. C.—She was guilty of a sort of adultery, being engaged to Sela; and also of incest, &c.; whereas the fault of Juda, through ignorance of her person, was simply fornication; which is, however, always contrary to the law of nature, as the pagans themselves confessed. Grot. in Matt. v. C.—From Christ's choosing to be born of such progenitors, we may learn to adore his humility and tender regard for sinners. H.

VER. 23. *A lie*. Heb. "lest we be exposed to shame," by making any further search. M.

VER. 25. *Execution*. The Rabbins say she was to be marked with a hot iron. If she was to die, before she was delivered, God prevented the cruel sentence from taking effect. H.—Many nations have punished adultery with fire. Moses commanded the daughters of priests, who should be detected in this crime, to be given to the flames, (Lev. xxi. 9,) and others to be stoned (Lev. xx. 10); whence the Rabbins have concluded, that Tamar was a priest's daughter. C.

VER. 26. *Juster*. For Juda had been guilty of injustice; and had thus

exposed her to the danger of following a life of lewdness. H.—She remained a widow afterwards, as she was now rendered unfit to be married either to Juda or Sela. The latter married another woman. Num. xxvi. 19. C.

VER. 29. *Phares*. That is, a breach or division. Ch.

VER. 30. *Zara*. "Orient, or rising;" in whose hand the red riband denoted, that the blood of Christ is the source of all our merits and happiness. These two brothers were a type of the vocation of the Gentiles, and of the reprobation of the Jews, who lost the privileges to which they thought themselves entitled. S. Iren. iv. 42. S. Chrys. &c. C.—Phares was the ancestor of Jesus Christ. S. Matt. i. 5

CHAP. XXXIX. VER. 1. *Ismaelites*. They are called Madianites. Chap. xxxvii. 36. H.

VER. 6. *Bread*. A proverbial expression, to show how entirely he reposed in Joseph's fidelity and prudence. M.—He was so rich, that he knew not the extent of his wealth. It may also be understood as a commendation of Joseph's disinterestedness.

VER. 7. *Many days*. About 10 years; as Joseph was 30, three years after this. C.

VER. 9. *My God*, Aleim; which might also be understood of his lord and master. The sin against the latter would be resented by God, who is offended by every transgression. H.



woman was importunate with the young man, and he refused the adultery.

11 Now it happened on a certain day, that Joseph went into the house, and was doing some business, without any man with him :

12 And she catching the skirt of his garment, said : Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them : See, he hath brought in a Hebrew, to abuse us : he came in to me, to lie with me ; and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For a proof therefore of her fidelity, she kept the garment, and showed it to her husband when he returned home :

17 And said : The Hebrew servant, whom thou hast brought, came to me to abuse me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His master hearing these things, and giving too much credit to his wife's words, was very angry,

20 And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up.

21 But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison :

22 Who delivered into his hand all the prisoners that were kept in custody : and whatsoever was done, was under him.

23 Neither did he himself know any thing, having committed all things to him : for the Lord was with him, and made all that he did to prosper.

### CHAP. XL.

*Joseph interpreteth the dreams of two of Pharaoh's servants in prison : the event declareth the interpretations to be true, but Joseph is forgotten.*

**A**FTER this, it came to pass, that two eunuchs, the butler and the baker of the king of Egypt, offended their lord.

2 And Pharaoh being angry with them, (now the one was chief butler, the other chief baker,)

3 He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

<sup>a</sup> Psal. civ. 18.

VER. 16. *A proof of her fidelity : or an argument to gain credit.* Ch.—Love, neglected, turns to fury. She wishes to take away Joseph's life, according to the laws of Egypt against adulterers.

VER. 19. *Too much.* The proof was of an ambiguous nature. But Putiphar perhaps thought it unbecoming to distrust his wife, or to interrogate his slave. H.

VER. 21. *Keeper.* Pererius thinks this was the same Putiphar, who, recognising the innocence of Joseph, allows him every indulgence in prison ; but does not liberate him, for fear of the dishonour and resentment of his wife. C.—He had before put him in irons. Psal. civ. 18 ; Wis. x. 13.

CHAP. XL. VER. 1. *Two eunuchs ; chief officers, and high in dignity, as the Heb. expresses it, ver. 2. H.—Offended, perhaps, by stealing, or by some reasonable conspiracy.* M.

VER. 2. *And, &c.* Heb. "Pharaoh was enraged against two of his officers ; against the chief of the butlers," &c. Moske. S. Jerom translates this word *prætor domus*, "steward of the house." Chap. xv. 2. No slave was intrusted with these high offices in the courts of Egypt and of Persia.

VER. 3. *Commander.* Putiphar. C.—*Prisoner,* though his chains were struck off. M.

VER. 5. *According to, &c.,* foreshowing what would happen to them, as Joseph afterwards interpreted the dreams. T

4 But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

5 And they both dreamed a dream the same night, according to the interpretation agreeing to themselves :

6 And when Joseph was come in to them in the morning, and saw them sad,

7 He asked them, saying : Why is your countenance sadder to-day than usual ?

8 They answered : We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them : Doth not interpretation belong to God ? Tell me what you have dreamed :

9 The chief butler first told his dream : I saw before me a vine,

10 On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes :

11 And the cup of Pharaoh was in my hand : and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh.

12 Joseph answered : This is the interpretation of the dream : The three branches, are yet three days :

13 After which Pharaoh will remember thy service, and will restore thee to thy former place : and thou shalt present him the cup according to thy office, as before thou wast wont to do.

14 Only remember me when it shall be well with thee, and do me this kindness : to put Pharaoh in mind to take me out of this prison :

15 For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

16 The chief baker seeing that he had wisely interpreted the dream, said : I also dreamed a dream, That I had three baskets of meal upon my head :

17 And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joseph answered : This is the interpretation of the dream : The three baskets, are yet three days :

19 After which Pharaoh will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.

20 The third day after this was the birth-day of Pharaoh : and he made a great feast for his servants, and

<sup>b</sup> A. M. 2287, A. C. 1717.

VER. 8. *Doth not interpretation belong to God ?* When dreams are from God, as these were, the interpretation of them is a gift of God. But the generality of dreams are not of this sort ; but either proceed from the natural complexions and dispositions of person ; or the roving of their imaginations in the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities : or they are suggested by evil spirits, to flatter, or to terrify weak minds ; in order to gain belief, and so draw them into error or superstition ; or at least to trouble them in their sleep, whom they cannot move when they are awake : so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them. Ch.

VER. 14. *Prison,* after examining into the justice of my cause.

VER. 15. *Hebrews.* Chanaan, a foreign land with respect to Egypt, as was also Mesopotamia, where he was born. H.—Joseph only maintains his own innocence, without accusing any one. M.

VER. 19. *From thee, by decapitation.* This was customary, when a person's body was to be hung on the cross or gibbet. Deut. xxi. 22 ; Jos. x. 26 ; Lament. v. 12 ; 1 Kings xxxi. 10.

VER. 20. *Birth-day.* This was a common practice among the pagans. S. Matt. xiv. 6 ; 2 Mac. vi. 7. C.



at the banquet remembered the chief butler, and the chief baker.

21 And he restored the one to his place, to present him the cup :

22 The other he hanged on a gibbet, that the truth of the interpreter might be shown.

23 But the chief butler, when things prospered with him, forgot his interpreter.

## CHAP. XLI.

*Joseph interpreteth the two dreams of Pharaoh : he is made ruler over all Egypt.*

**A**FTER two years Pharaoh had a dream.\* He thought he stood by the river,

2 Out of which came up seven kine, very beautiful and fat : and they fed in marshy places.

3 Other seven also came up out of the river, ill-favoured, and lean-fleshed : and they fed on the very bank of the river, in green places :

4 And they devoured them, whose bodies were very beautiful and well conditioned. So Pharaoh awoke.

5 He slept again, and dreamed another dream : Seven ears of corn came up upon one stalk full and fair :

6 Then seven other ears sprung up thin and blasted,

7 And devoured all the beauty of the former. Pharaoh awaked after his rest :

8 And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men : and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, said : I confess my sin :

10 The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers :

11 Where in one night both of us dreamed a dream foreboding things to come.

12 There was there a young man a Hebrew, servant to the same captain of the soldiers : to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be so. For I was restored to my office : and he was hanged upon a gibbet.

14 Forthwith at the king's command Joseph was brought out of the prison, and they shaved him : and changing his apparel brought him in to him.

15 And he said to him : I have dreamed dreams, and there is no one that can expound them : Now I have heard that thou art very wise at interpreting them :

\* A. M. 2289, A. C. 1715.

16 Joseph answered : Without me, <sup>b</sup>God shall give Pharaoh a prosperous answer.

17 So Pharaoh told what he had dreamed : Methought I stood upon the bank of the river,

18 And seven kine came up out of the river, exceeding beautiful and full of flesh : and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, so very ill-favoured and lean, that I never saw the like in the land of Egypt :

20 And they devoured and consumed the former,

21 And yet gave no mark of their being full : but were as lean and ill-favoured as before. I awoke, and then fell asleep again,

22 And dreamed a dream : Seven ears of corn grew up upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stalk :

24 And they devoured the beauty of the former : I told *this* dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered : The king's dream is one : God hath shown to Pharaoh what he is about to do.

26 The seven beautiful kine, and the seven full ears, are seven years of plenty : and *both* contain the same meaning of the dream.

27 And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come :

28 Which shall be fulfilled in this order.

29 Behold, there shall come seven years of great plenty in the whole land of Egypt :

30 After which shall follow other seven years of so great scarcity, that all the abundance before shall be forgotten : for the famine shall consume all the land,

31 And the greatness of the scarcity shall destroy the greatness of the plenty.

32 And for that thou didst see the second time a dream pertaining to the same thing : it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt :

34 That he may appoint overseers over all the countries : and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue : and let all the

<sup>b</sup> Matt. x. 20.

VER. 22. *That, &c.* Thus was verified the prediction of Joseph. M.

VER. 23. *Forgot.* A thing too common among those who enjoy prosperity ! D.—God would not have his servants to trust in men. D.—The butler was a figure of the good thief, as the baker represented the impenitent one, between whom our Saviour hung on the cross. C.

CHAP. XLI. VER. 3. *Very bank ;* to show that the Nile had not inundated far, and that consequently a great famine would prevail, as the fertility of Egypt depends greatly on the overflowing of the Nile. "When the river rises 12 cubits, sterility pervades Egypt ; when 13, famine is still felt. Fourteen cubits bring joy, 15 security, 16 delight. It has never yet been known to rise above 18 cubits." Pliny v. 9. This successive depression of the waters was an effect of God's judgments, which no astrologers could foretell. T.

VER. 5. *Another dream* of the same import, (ver. 25.) to convince Pharaoh that the event would certainly take place, ver. 32. Thus Daniel had a double vision vii. 2 3.

VER. 8. *Interpreters :* *ertomin* is probably an Egyptian word ; denoting magicians, priests, and interpreters of their sacred books, hieroglyphics, &c. K.

VER. 9. *My sin* against your majesty, and my ingratitude towards Joseph. C.

VER. 12. *Servant.* Chap. xxxix. 4. He waited also upon the prisoners of rank. Chap. xl. 4. H.

VER. 14. *Shaved him.* The Egyptians let their hair grow, and neglected their persons, when they were in mourning or in prison. It was not lawful to appear in court in mourning attire. Est. iv. 2 ; Gen. l. 4. C.

VER. 16. *Without, &c.* The interpretation does not proceed from any natural accumulation, but from God alone. Chal. T.

VER. 34. *Fifth part.* This was a tax laid upon all the Egyptians, (C.) unless Pharaoh paid for what corn was laid up. H.—This quantity would be sufficient, as people would be content with a smaller allowance during the famine ; and the environs of the Nile would produce something, though not worth mentioning. Chap. xlv. 6. M.



corn be laid up, under Pharaoh's hands, and be reserved in the cities.

36 And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharaoh, and all his servants.

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shown thee all that thou hast said, can I find one wiser and one like unto thee?

40 Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharaoh said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharaoh: without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Egyptian tongue the saviour of the world. And he gave him to wife Aseneth, the daughter of Putiphare, priest of Heliopolis. Then Joseph went out to the land of Egypt.

46 (Now he was thirty years old when he stood before king Pharaoh), and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corn being bound up into sheaves, was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

50 And before the famine came, Joseph had two sons born: whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore unto him.

51 And he called the name of the first-born Manasses, saying: God hath made me to forget all my labours, and my father's house.

52 And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty.

53 Now when the seven years of the plenty that had been in Egypt were passed:

54 The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there also they began to be famished, the people cried to Pharaoh, for food. And he said to them: Go to Joseph: and do all that he shall say to you.

56 And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.

57 And all provinces came into Egypt, to buy food and to seek some relief of their want.

### CHAP. XLII.

*Jacob sendeth his ten sons to buy corn in Egypt. Their treatment by Joseph.*

AND Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?

2 I have heard that wheat is sold in Egypt: Go ye down, and buy us necessities, that we may live, and not be consumed with want.

3 So the ten brethren of Joseph went down, to buy corn in Egypt:

4 Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey.

5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.

6 And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,

7 And he knew them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessities of life.

8 And though he knew his brethren, he was not known by them.

9 And remembering the dreams, which formerly he had dreamed, he said to them: You are spies: you are come to view the weaker parts of the land.

\* Psal. civ. 21; 1 Mac. ii. 53; Acts vii. 10.—<sup>b</sup> Infra, xli. 20, and xlviii. 20.

\* A. M. 2296, A. C. 1708.—<sup>d</sup> A. M. 2297, A. C. 1707.

VER. 42. *His ring*, the sign of power. Assuerus gave his authority to Aman and to Mardocheus. Est. iii. and viii.—*Silk*, or fine cotton; *schesch* (or *ssos*). See byssus. Exod. xxv. 4.—*Chain*, with which the president of the senate in Egypt, or the chief justice, was adorned. The three chief officers among the Chaldees wore chains. Dan. v. 7, 16. C.

VER. 43. *Second chariot*. On public occasions the king was followed by an empty chariot, (2 Par. xxxv. 24,) or the chariot here spoken of was destined for the person who was next in dignity to the king. C.

VER. 45. *The saviour of the world*. Zaphnath paaneah. Ch.—In the Coptic language, which is derived from the Egyptian, *Psotemphane* is said to mean the saviour of the world.—*Putiphare*. Whether this person be the same with his old master, cannot easily be decided. Most people think he was not. See S. Chrys. 63. hom.—*Priest*. None were esteemed more noble in Egypt.—*Heliopolis*. Heb. On, "the city of the sun," built on the banks of the Nile, about half a day's journey to the north of Memphis.

VER. 47. *Sheaves*. The straw would serve to feed the cattle, and would hinder the corn from spoiling for 50 years, if kept from the air. Varro. Plin. xviii. 30. C.

VER. 51. *Manasses*. That is, *oblivion*, or *forgetting*. Ch.—*Father's house* or the injuries received from my brethren. H.

VER. 52. *Ephraim*. That is, *fruitful*, or *growing*. Ch.—Being in the plural number, it means "productions."—*Poverty*; where I have been poor and afflicted, though now advanced in honour. H.

VER. 54. *World*. Round about Egypt; such as Chanaan, Syria, &c. M.

VER. 57. *All provinces* in the neighbourhood: for the stores laid up would not have supplied all mankind even for a few months. C.

CHAP. XLII. VER. 1. *Careless*. Heb. "gazing one at another," like idle people.

VER. 6. *To him*. Conformably to the prophetic dreams, chap. xxxvii. 7, 9. M.—Joseph was like a prince or sultan, *esslit*, with sovereign authority. C.

VER. 8. *By them*. Years and change of situation had made such an alteration in him. M.—Joseph did not make himself known at first; in order to bring his brethren to a true sense of their duty, that they might obtain pardon for their sin. Thus pastors must sometimes treat their penitents with a degree of severity. S. Greg. hom. 22, Ezech. S. Aug. ser. 82, de Tem. W.

VER. 9. *You are spies*. This he said by way of examining them, to see what



10 But they said: It is not so, my lord; but thy servants are come to buy food.

11 We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

12 And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

13 But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

14 He saith, This is it that I said: You are spies.

15 I shall now presently try what you are: by the health of Pharaoh, you shall not depart hence, until your youngest brother come.

16 Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharaoh you are spies.

17 So he put them in prison three days.

18 And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways, and carry the corn that you have bought, unto your houses.

20 \*And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

21 And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

22 And Ruben, one of them, said: Did not I say to you: "Do not sin against the boy; and you would not hear me? Behold his blood is required."

23 And they knew not that Joseph understood, because he spoke to them by an interpreter.

24 And he turned himself away a little while, and wept: and returning, he spoke to them.

25 And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

26 But they having loaded their asses with the corn, went their way.

27 And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth,

28 And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?

29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:

30 The lord of the land spoke roughly to us, and took us to be spies of the country.

31 And we answered him: We are peaceable men, and we mean no plot.

32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.

33 And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,

34 And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.

35 When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack: and all being astonished together,

36 Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.

37 And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.

38 But he said: My son shall not go down with you: his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell.

## CHAP. XLIII.

*The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.*

**I**N the mean time<sup>c</sup> the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food.

3 Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.

4 If therefore thou wilt send him with us, we will set out together, and will buy necessities for thee.

<sup>c</sup> A. M. 2298, A. C. 1706.

they would answer. Ch.—Joseph was a person in authority. It was his duty to guard against invasion. He knew how his brethren had treated Sicheu, and how they had behaved to himself; and though he might not suppose that they had any evil design upon Egypt, yet he had a right to make them give an account of themselves. H.—He wished also to extort from them a true account respecting Jacob and Benjamin. M.

VER. 16. *Or else by the health of Pharaoh you are spies.* That is, if these things you say be proved false, you are to be held for spies for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by the means of affliction to a sense of their former sin, and a sincere repentance for it.

VER. 21. *We deserve.* Conscience upbraids. "Punishment opens the mouth, which sin had shut." S. Greg, M.—They had sold Joseph about 22 years before! C.

VER. 22. *His blood.* Ruben supposed his brother was dead, (ver. 13,) and judging that Jacob would not let Benjamin come, he thought they must all perish. H.

VER. 23. *Interpreter,* to keep them at a greater distance. C.

VER. 34. *And you may,* &c. Joseph had said, (ver. 20,) *and you may not die,* which they thus interpret. H.

VER. 36. *Without.* Through excess of grief, Jacob speaks with a degree of exaggeration; or he thought his children were now taken from him so fast, that he would soon have none left.

VER. 38. *Alone:* the son of my beloved Rachel. H.—*To hell.* That is to that place where the souls then remained, as above, chap. xxxvii. ver. 35, (Ch.) though with respect to his *grey hairs*, and body, it may signify the grave. H.



5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying:<sup>a</sup> You shall not see my face without your youngest brother.

6 Israel said to them: You have done this for my misery, in that you told him you had also another brother.

7 But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

8 And Juda said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

9 <sup>b</sup>I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

10 If delay had not been made, we had been here again the second time.

11 Then Israel said to them: If it must needs be so, to what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

13 And take also your brother, and go to the man.

14 And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

15 So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

16 And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

17 He did as he was commanded, and brought the men into the house.

18 And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

<sup>a</sup> Supra, xlii. 20.—<sup>b</sup> Infra, xlii. 32.

19 Wherefore, going up to the steward of the house at the door,

20 They said: Sir, we desire thee to hear us. 'We came down once before to buy food:

21 And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22 And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

23 But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

24 And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25 But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

26 Then Joseph came in to his house, and they offered him the presents, holding them in their hands; and they bowed down with their face to the ground.

27 But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?

28 And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.

29 And Joseph lifting up his eyes, saw Benjamin, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee my son.

30 And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.

31 And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

32 And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane):

33 They sat before him, the first-born according to his

<sup>c</sup> Supra, xlii. 3.

CHAP. XLIII. VER. 5. *My face*, in peace. Joseph had told them they should be considered as spies, if they did not produce their youngest brother. M.

VER. 7. *Askei us*. This is perfectly consonant with what they say. Chap. xlii. 13, and chap. xlii. 19. They mentioned their having a brother at home without the smallest suspicion of doing wrong.

VER. 8. *The boy*; now 24 years old, (C.) and the father of a family. Chap. xlii. 21. H.

VER. 9. *For ever*. Always lay the blame on me, and punish me as you think fit. M.

VER. 11. *Balm*. Literally, *rosin, resinæ*; but here by that name is meant *balm*. Ch. See chap. xxxvii. 25.—*Honey*, or all sorts of sweet fruit.—*Storax*: Sept. "incense," or perfumes. It is like balm; thick, odoriferous, and medicinal.—*Myrrh*, (stactes); Heb. *Lut*. A liquor stamped from fresh myrrh pilled, with a little water. C.—Sometimes it is translated *Gutta*, a drop. Psal. xlii. 9. M.—*Almonds*; Sept. *nuts*, of which almonds are one species. M.

VER. 16. *At noon*. This was the time for the chief meal in Egypt. The Hebrews generally took something at this time, and again in the evening. To eat before noon was esteemed a mark of intemperance. Eccles. x. 16; Acts ii. 15.

VER. 21. *We opened*. Chap. xlii. 35. They seem to have discovered the whole of their money only when they were in the presence of Jacob; though they had already, perhaps, seen part of it at the inn, and left it in their sacks for the satisfaction of their father. H.

VER. 23. *Your God*. To Him we must always refer what advantage we derive from men. He inspired Joseph to give such orders to his steward.—*I have for good*. I received it, and was satisfied that it was good: you need not be uneasy; you are not suspected of any fraud. H.—Heb. "Your money came into my hands." M.

VER. 32. *Hebrews*. "They had the same aversion for all who did not adopt their superstition." They disliked the Hebrews, because they were also *shepherds* chap. xlii. 34 (C.); and because they knew they were accustomed to eat goats, oxen, and sheep, the objects of adoration in Egypt (Exod. viii. 26): though they were not, probably, served upon Joseph's table. T.

VER. 33. *They sat*. This posture is more ancient than that of lying down at table. The Hebrews adopted the latter, from the Persians, during the captivity Est. i. 6; vii. 8.—We have at least no earlier vestige of this custom in Scripture. C.—*Very much*: as they were placed in that order by the steward. They knew



birth-right, and the youngest according to his age. And they wondered very much;

34 Taking the messes which they received of him: and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

## CHAP. XLIV.

*Joseph's contrivance to stop his brethren. The humble supplication of Juda.*

AND Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2 And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat. And it was so done.

3 And when the morning arose, they were sent away with their asses.

4 And when they were now departed out of the city, and had gone forward a little way: Joseph sending for the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

5 The cup which you have stolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he spoke to them the same words.

7 And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we brought back to thee from the land of Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whomsoever of thy servants shall be found that which thou seekest, let him die, and we will be the bondmen of my lord.

10 And he said to them: Let it be according to your sentence: with whomsoever it shall be found, let him be my servant, and you shall be blameless.

11 Then they speedily took down their sacks to the ground, and every man opened his sack.

12 Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

<sup>a</sup> Supra, xlii. 13.—<sup>b</sup> Supra, xliii. 3, and 5.

13 Then they rent their garments, and loading their asses again, returned into the town.

14 And Juda at the head of his brethren went in to Joseph, (for he was not yet gone out of the place,) and they all together fell down before him on the ground.

15 And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

16 And Juda said to him: What shall we answer my lord? or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

17 Joseph answered: God forbid that I should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

18 Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharaoh thou art

19 My lord. \*Thou didst ask thy servants the first time: Have you a father or a brother?

20 And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead; and he alone is left of his mother, and his father loveth him tenderly.

21 And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 \*And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

24 Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25 And our father said: Go again, and buy us a little wheat.

26 And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

27 Whereunto he answered: You know that my wife bore me two.

28 One went out, and you said. A beast devoured him; and hitherto he appeareth not.

<sup>c</sup> Supra, xxxvii. 20, and 33.

not how he could so exactly discover who was born first, as there was so short an interval between the births of many of them. H.

VER. 34. *Of him.* Joseph, the master of the feast, sends a portion to each of his guests, according to the ancient custom. Plut. Sympos. ii.—*Five parts*: in order to distinguish Benjamin the more.—*Merry. Inebriati sunt*, sometimes means intoxicated: but it is not at all probable that Joseph's brethren would indulge in any such excess, while they knew him not, (C.) and were under the impressions of fear and wonder. They took what was sufficient, and even decently abundant, with thankfulness for so unexpected an honour. H.

CHAP. XLIV. VER. 5. *To divine.* Thus was spoken by Joseph to his steward in jest; alluding to the notion of the people, who took him to be a diviner. Ch.—S. Tho. 2, 2, q. 195, a. 7. The Egyptians probably supposed that Joseph used some such means to disclose what was hidden; and he alludes, in jest, to their foolish notion. H.—He had a right to afflict his guilty brethren; and as for Benjamin, who was innocent, he made him ample recompence for this transitory terror. Some think that the steward said, *in which he is wont to divine*, unauthorized by his master. M.

VER. 10. *Sentence.* It is but just: yet I shall only insist on the detention of the culprit. C.—Joseph wishes to see whether the marks of attention, which he

had shown to Benjamin, would have excited the envy of his brethren (M.); and whether they would be concerned for him: thus he would discover their present dispositions. He might wish also to keep his younger brother out of danger, in case they were inclined to persecute him. H.

VER. 13. *The town*, with heavy hearts, of which their torn garments were signs (H.): yet they say not a word in condemnation of Benjamin. They are determined either to clear him, or never to return home. M.

VER. 14. *Juda*, mindful of his engagement, (chap. xliii. 9,) and perhaps more eloquent and bolder than the rest. M.

VER. 15. *The science of divining.* He speaks of himself according to what he was esteemed in that kingdom. And, indeed, he being truly a prophet, knew more without comparison than any of the Egyptian sorcerers. Ch.

VER. 16. *Iniquity.* He begins with the greatest humility, acknowledging that they were justly punished by God for some transgression, though they were, in his opinion, innocent of any theft. H.—Perhaps he might imagine that Benjamin had been guilty (Bonfrere), and is willing to bear a part of the blame with the rest, or his conscience still presents before him the injustice done to Joseph so long before. H.

VER. 20. *Is left of (habet mater).* Rachel had been dead about twenty four years. H.



29 If you take this also, and any thing befall him in the way, you will bring down my grey hairs with sorrow unto hell.

30 Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him,)

31 And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell.

32 Let me be thy proper servant, who took him into my trust, and promised, saying: "If I bring him not again, I will be guilty of sin against my father for ever."

33 Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

## CHAP. XLV.

*Joseph maketh himself known to his brethren: and sendeth for his father.*

**J**OSEPH could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another.

2 And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharaoh heard.

3 And he said to his brethren: I am Joseph: Is my father yet living? His brethren could not answer him, being struck with exceeding great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: "I am Joseph, your brother, whom you sold into Egypt."

5 Be not afraid, and let it not seem to you a hard case that you sold me into these countries: "for God sent me before you into Egypt for your preservation."

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

7 And God sent me before, that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

9 Make haste, and go ye up to my father, and say to

<sup>a</sup> Supra, xliii. 9.—<sup>b</sup> Acts vii. 13.

VER. 31. *With us*, is not now found in Heb. But it is in the Sam., Sept., Syr., and Chaldee. C.—*His grey hairs*. That is, his person, now far advanced in years.—*With sorrow unto hell*. The Hebrew word for *hell* is here *Sheol*, the Greek *hades*: it is not taken for the *hell* of the damned; but for that place of souls below, where the servants of God were kept before the coming of Christ. Which place, both in the Scripture and in the creed, is named *hell*. Ch.

VER. 33. *The boy*. I am older, and more fit for service. M.

CHAP. XLV. VER. 2. *Weeping*, with a loud cry, being unable to restrain himself. The servants, who were in the adjoining apartments, heard this cry and declaration of Joseph, acknowledging one common father with these men; and they presently conveyed the intelligence to the king. H.

VER. 4. *Nearer*; that no one might hear what he was going to say respecting their fault. M.—It is thus we ought to treat those who have injured us. He excuses his brethren as much as possible. H. See chap. i. 20.

VER. 5. *Hard*. He perfectly understands the conduct of Divine Providence, which can draw good out of evil, and cause even the malice of men to co-operate in the execution of his designs. C.—God did not sanction or *will* this malice, as Calvin, &c., impiously assert. T.

VER. 8. *Counsel*. Joseph's brethren had no design of elevating him to so

him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt; come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons sons, thy sheep, and thy herds, and all things that thou hast.

11 And there I will feed thee, (for there are yet five years of famine remaining,) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you.

13 You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

16 And it was heard, and the fame was abroad in the king's court: The brethren of Joseph are come; and Pharaoh with all his family was glad.

17 And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, and go into the land of Chanaan,

18 And bring away from thence your father and kindred, and come to me; and I will give you all the good things of Egypt, that you may eat the marrow of the land.

19 Give orders also that they take waggons out of the land of Egypt, for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed:

20 And leave nothing of your household stuff; for all the riches of Egypt shall be yours.

21 And the sons of Israel did as they were bid. And Joseph gave them waggons according to Pharaoh's commandment: and provisions for the way.

22 He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver, with five robes of the best:

23 Sending to his father as much money and raiment; adding besides, ten he-asses, to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey.

<sup>c</sup> Infra, i. 20.

high a dignity; but God's *will* directed Pharaoh to appoint him his counsellor, or prime minister. His *father*. H.

VER. 10. *Gessen*, to the north-east of Egypt, near me, at Tanis, in the Delta and near the promised land, being a part of Arabia. H.—This country is often refreshed by showers of rain, (C.) which never falls in most parts of Egypt. It intersected by many canals, and is very rich and proper for pasturage. H.

VER. 11. *Perish*. Heb. be reduced to poverty. He fed them like the priests Chap. xlvii. 12, 22. C.

VER. 16. *Family*, and courtiers. They were all so enraptured with Joseph's conduct, that they rejoiced in whatever gave him pleasure. M.

VER. 18. *Marrow*; which is an emphatical expression, to signify the *best things of Egypt*. Chal. Heb. "the fat, or the cream of the land." C.

VER. 22. *Two robes*, (*stolas*), hanging down to the feet. These properly belong to women. But they are worn by men in the East. It was customary to make presents of such robes, as it is still among the great men and kings of that country.—*Of silver*, sicles. The Sept. has "of gold," as also chap. xxxvii. 28.

VER. 23. *As much . . . besides*. This is omitted in Heb. or at least is left ambiguous. "He sent in like manner to his father ten," &c. But the Syr. and Sept. explain it like the Vulgate.—*She-asses*. Sept. "mules"—*Bread*. Heb.



24 So he sent away his brethren, and at their departing said to them: Be not angry in the way.

25 And they went up out of Egypt, and came into the land of Chanaan, to their father Jacob.

26 And they told him, saying: Joseph, thy son, is living; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.

27 They on the other side told the whole order of the thing. And when he saw the waggons, and all that he had sent, his spirit revived,

28 And he said: It is enough for me if Joseph, my son, be yet living: I will go and see him before I die.

## CHAP. XLVI.

*Israel, warranted by a vision from God, goeth down into Egypt with all his family.*

AND Israel taking his journey,<sup>a</sup> with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,

2 He heard him, by a vision in the night, calling him, and saying to him: Jacob, Jacob. And he answered him: Lo, here I am.

3 God said to him: I am the most mighty God of thy father; fear not, go down into Egypt, for I will make a great nation of thee there.

4 I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.

5 And Jacob rose up from the well of the oath:<sup>b</sup> and his sons took him up, with their children and wives in the waggons, which Pharaoh had sent to carry the old man,

6 And all that he had in the land of Chanaan: and he came into Egypt with all his seed;<sup>c</sup>

7 His sons, and grandsons, daughters, and all his offspring together.

8 And these are the names of the children of Israel, that entered into Egypt, he and his children. <sup>d</sup>His first-born Ruben,

9 The sons of Ruben: Henoah and Phallu, and Hesron and Charmi.

10 <sup>e</sup>The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul, the son of a woman of Chanaan.

<sup>a</sup> A. M. 2298, A. C. 1706.—<sup>b</sup> Acts vii. 15.—<sup>c</sup> Jos. xxiv. 5; Psal. civ. 23; Isa. lli. 4.  
<sup>d</sup> Exod. i. 2, and vi. 14; Num. xxvi. 5; 1 Par. v. 1, and 3.

adds, "meat," or provisions. C.—These presents might convince Jacob that Joseph was still alive. H.

VER. 24. *Angry.* A prudent admonition at all times, but particularly now, to Joseph's brethren; lest reflecting on his excessive kindness, they should each wish to remove from themselves the stigma of cruelty towards him, by throwing it upon others. H.

VER. 26. *He awaked, &c.* His heart was overpowered between hope and distrust. He seemed to himself to be dreaming. Sept. "in an ecstasy." Such a sudden transition has oftentimes caused death. H.

VER. 27. *Revived;* like a lamp, which was just going out for want of oil, resumes fresh vigour when a new supply is poured in. S. Chrys.

CHAP. XLVI. VER. 1. *The well of the oath.* Bersabee.

VER. 3. *Fear not.* He might be apprehensive, lest his children should be depraved, living among idolaters, or prefer Egypt before the promised land. He was also afraid to undertake this journey without consulting God. M.

VER. 4. *Thence;* in thy posterity. Sept. add *at last*, or after a long time. Jacob's bones were brought back and buried in Chanaan. C.—*Eyes,* as he is the most dear to thee. Parents closed the eyes of their children in death.

VER. 7. *Daughters.* Dina, and grand-daughter Sara, (ver. 17,) and his sons' wives, &c. C.—We may observe, that all here mentioned were not born at the time when Jacob went down into Egypt, but they were before he or Joseph

11 <sup>f</sup>The sons of Levi: Gerson and Caath, and Merari.

12 <sup>g</sup>The sons of Juda: Her and Onan, and Sela, and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.

13 <sup>h</sup>The sons of Issachar: Thola and Phua, and Job and Semron.

14 The sons of Zabulon: Sared, and Elon, and Jachelel.

15 These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dina, his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Gad: Sephion and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli.

17 <sup>i</sup>The sons of Aser: Jamne and Jesua, and Jessuri and Beria, and Sara their sister. The sons of Beria: Heber and Melchiel.

18 These are the sons of Zelpha, whom Laban gave to Lia, his daughter. And these she bore to Jacob, sixteen souls.

19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.

20 <sup>k</sup>And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore him: Manasses and Ephraim.

21 The sons of Benjamin: <sup>l</sup>Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared.

22 These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.

23 The sons of Dan: Husim.

24 The sons of Nephtali: Jaziel and Guni, and Jeser and Sallem.

25 These are the sons of Bala, whom Laban gave to Rachel, his daughter: and these she bore to Jacob: all the souls, seven.

26 All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six.

27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. <sup>m</sup>All the souls of the house of Jacob, that entered into Egypt, were seventy.

28 And he sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen.

29 And when he was come thither, Joseph made ready

<sup>e</sup> Exod. vi. 15; 1 Par. iv. 24.—<sup>f</sup> 1 Par. vi. 1.—<sup>g</sup> 1 Par. ii. 3, and iv. 21.—<sup>h</sup> 1 Par. vii. 1.  
<sup>i</sup> 1 Par. vii. 30.—<sup>k</sup> Supra, xli. 50.—<sup>l</sup> 1 Par. vii. 6, and viii. 1.—<sup>m</sup> Deut. x. 22.

died; that is, during the space of 17 or 71 years. See S. Aug. q. 151, 173. M.—The names in the Heb. and Sept. vary some little from the Vulgate, which may be attributed to the difference of pronunciation, or to the same person having many names. The genealogies of Juda, Joseph, and Benjamin, are carried farther than the rest, as those families were of greater consequence.

VER. 9. *Hesron and Charmi* were probably born in Egypt, as Ruben had only two sons. Chap. xlii. 37. Philo.

VER. 10. *Jamuel.* Num. xxvi. 12, he is called Namuel.—*Jachin is Jarid,* 1 Par. iv. 24. C.

VER. 12. *Were born, afterwards.* M.

VER. 15. *Syria.* This must be restrained to her seven children.—*Thirty-three,* comprising Lia, or Jacob; but without Her and Onan, who were dead. C.

VER. 20. *Ephraim.* The Sept. take in here the children of both. Num. xxvi. 29, 35.

VER. 21. *Benjamin.* Ten in number; though the Sept. have only nine, and suppose that some of them were his grandchildren. He was 33 (or 24, M.) years old. C.

VER. 26. *Sixty-six;* not including Jacob, Joseph, and his two children, who make up 70, ver. 27; Deut. x. 22. The Sept. taking in Joseph's grandchildren, read 75; in which they are followed by S. Stephen. Acts vii. 14. See S. Jer. q. Heb. C.



his chariot, and went up to meet his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharaoh, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them.

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

## CHAP. XLVII.

*Jacob and his sons are presented before Pharaoh: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.*

**T**HEN Joseph went in and told Pharaoh, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also, the last of his brethren, he presented before the king:

3 And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

8 And being asked by him: How many are the days of the years of thy life?

9 He answered: The days of my pilgrimage are a hundred and thirty years, few and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharaoh had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

13 For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan;

14 Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: "Give us bread: why should we die in thy presence, having now no money?"

16 And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands:

21 And all its people from one end of the borders of Egypt, even to the other end thereof,

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharaoh; take seed and sow the fields,

24 That you may have corn. The fifth part you shall

\* A. M. 2300, A. C. 1704.

VER. 34. *Abomination.* See chap. xliii. 32. The source of this hatred against foreign shepherds, was probably because, about 100 years before Abraham, the shepherd-kings, *Hycussos*, had got possession of a great part of Egypt, and were at last expelled by the kings of Thebais. See Manetho ap. Eus. Præp. x. 13. Another reason why they hated foreigners was, because they slew and eat sheep, &c., which they themselves adored. The Egyptians kept sheep for this purpose, and for the benefits to be derived from their wool, &c. Chap. xlvii. 17. C

CHAP. XLVII. VER. 2. *The last. Extremos.* Some interpret this word of the *chiefest*, and *most sightly*: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharaoh might not think of employing them at court, with danger of their morals and religion; (Ch.) or in the army, where they might be distracted with many cares, and be too much separated from one another. H.

VER. 9. *Pilgrimage.* He hardly deigns to style it *life*, as he was worn out with labour and sorrows, and was drawing fast to an end, so much sooner than his ancestors. Isaac had lived 180 years, and was only dead the year before Joseph was made ruler of Egypt. Some had lived above 900 years. H.

VER. 13. *Chanaan.* The whole world that was then inhabited, and known

to the Hebrews, felt perhaps the effects of this raging famine; but the countries here mentioned were the most afflicted. H.

VER. 18. *Second*; or the next year after they had sold their cattle; the fourth of the famine, or perhaps the last, since they ask for seed, ver. 19. In that year Joseph gave back the cattle, &c., to the Egyptians, on condition that they should ever after pay the fifth part of the products of the land to the king, the sole proprietor, who had thus full authority to send them to till any part of his dominions. C.

VER. 19. *Servants.* A person may part with his liberty to preserve life. M.

VER. 22. *Priests.* This was done by the king's direction, as they were probably idolaters. M.—The immunities of the sacred ministers have been respected both by Pagans, Jews, and Christians; by all who have had any sentiments of religion. Reason dictates that they should live by the altar. They have to labour for the true interests of the people, and consequently are worthy of their hire.—Which had been given, &c. Inasmuch as their wants were supplied, and the king forbore to claim their land. Heb. "only the land of the priests he, Joseph, bought not." H.—If infidels did so much for their priests, ought we to do less for those of God? S. Chrys. Hom. 65. W.



give to the king; the other four you shall have for seed, and for food for your families and children.

25 And they answered: Our life is in thy hand; only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

29 \*And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight,<sup>b</sup> put thy hand under my thigh; and thou shalt show me this kindness and truth, not to bury me in Egypt.

30 But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors. <sup>c</sup>And Joseph answered him: I will do what thou hast commanded.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

#### CHAP. XLVIII.

*Joseph visited his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.*

**A**FTER these things, it was told Joseph<sup>d</sup> that his father was sick; and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.

3 And when Joseph was come in to him, he said: \*God Almighty appeared to me at Luza, which is in the land of Chanaan, and he blessed me,

4 And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will

\* A. M. 2315, A. C. 1689.—<sup>b</sup> Supra, xxiv. 2.—<sup>c</sup> Supra, xxiii. 17.—<sup>d</sup> A. M. 2315.  
• Supra, xxviii. 13.—<sup>f</sup> Supra, xli. 50.

VER. 26. *This day.* When Moses wrote, and long after, as we learn from Josephus. S. Clem. Alex., Diod., &c. C.

VER. 29. *Thigh.* To swear, as the steward of Abraham did. Chap. xxiv. 2.—*Kindness and truth.* This act of real mercy; or, show me *mercy*, by promising freely to comply with my request; and *truth*, by fulfilling this oath. M.

VER. 30. *Place.* Hebron, where Sara, Abraham, and Isaac reposed. C.

VER. 31. *To the bed's head.* S. Paul, (Heb. xi. 21.) following the Greek translation of the Septuagint, reads *adored the top of his rod*. Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a *bed* and a *rod*. And to verify both these sentences, we must understand that Jacob, leaning on Joseph's rod, adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute and sovereign worship; but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ, was only an inferior and relative honour. Ch.—S. Aug. proposes another very probable explanation. He adored God, supporting himself on the top of his staff, or of Joseph's sceptre, q. 162. The Sept. and Syriac intimate, that Jacob bowed down respectfully towards the sceptre of his son, and thus complied with the explication which he had given to his dream. Chap. xxxvii. 10. Others, who understand the Hebrew *Emte*, in the sense given to it by S. Jerom, Aquila, and Symmachus, suppose that after he had given his last instructions to Joseph in a sitting posture, growing weaker, he laid his head again upon his pillow. C.

CHAP. XLVIII. VER. 1. *Sick.* Worse than when he was with him before. H.

VER. 2. *Strengthened*; with the thought of seeing this beloved son, and also with the prophetic spirit (M.) of God, which filled him with joy, &c. Gal. v. 22. H.

VER. 4. *Possession.* He makes mention of this first vision of God to him,

give this land to thee, and to thy seed after thee for an everlasting possession.

5 'So thy two sons, who were born to thee in the land of Egypt before I came hither to thee, shall be mine: <sup>e</sup>Ephraim and Manasses shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For, when I came out of Mesopotamia, <sup>h</sup>Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons, he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them,

11 And said to his son: I am not deprived of seeing thee; moreover God hath shown me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

14 But he, stretching forth his right hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of Manasses, who was the elder, changing his hands.

15 'And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day.

16 <sup>k</sup>The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and

\* Jos. xlii. 7, and 29.—<sup>h</sup> Supra, xxxv. 19.—<sup>i</sup> Heb. xi. 21.—<sup>j</sup> Supra, xxxi. 29, and xxxii. 2; Matt. xviii. 10.

to show that he had a right to Chanaan, and to adopt the two children of Joseph, who were each to have as much as his own children. H.

VER. 5. *Mine*, by adoption; and shall be heads of their respective tribes. M.

VER. 6. *Thine*. They shall not claim the same prerogative: they shall live among their brethren, Ephraim and Manasses. We read not that Joseph had any other children besides these two. C.—The double portion, or birth-right, was thus transferred from Ruben to Joseph. D.

VER. 7. *For when*, &c. Heb. "as for me." Do not wonder that I should so earnestly desire to be laid in the tomb of Mambre, whereas your mother was buried at Ephrata. I was in a manner forced to bury her there, by the heat of the weather, (M.) and the confusion to which my family was then exposed, on account of the slaughter of the Schemites. H.

VER. 11. *Deprived*. Heb. "I did not *expect*; or, I durst not *pray*" to God for a thing which I thought impossible; I mean, the happiness of *seeing thee*; and lo, God, &c.

VER. 14. *Changing*. By the preference given to Ephraim, he foreshadowed his royal dignity, in giving kings to the ten tribes, (Euseb.,) and that his tribe would surpass that of his brother in glory and numbers (ver. 19); and lastly, give birth to that great leader, Josue; who, as a figure of Christ, should introduce the Israelites into the promised land. M.—The custom of imposing hands on a person, is of high antiquity, and is still practised in the Christian church in the ordination of her ministers. Num. viii. 10; Acts vi. 6. See Matt. xix. 13; Num. xxvii. 23. C.

VER. 16. *The angel* guardian, who, by God's ordinance, has ever protected me, continue his kind attention towards these my grandchildren. It is not probable that he, who was called God before, should now be styled an angel, as some Protestants would have us believe. H.—S. Basil c. Eunom. iii. and S.



the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.

17 And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand, he tried to lift it from Ephraim's head, and to remove it to the head of Manasses.

18 And he said to his father: It should not be so, my father; for this is the first-born, put thy right hand upon his head.

19 But he refusing, said: I know, my son, I know: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than he; and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

21 And he said to Joseph, his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 I give thee a portion above thy brethren, which I took out of the hand of the Amorrites<sup>b</sup> with my sword and bow.

#### CHAP. XLIX.

*Jacob's prophetic blessings of his twelve sons. His death.*

**A**ND Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

<sup>a</sup> Jos. xvi. 1, and xv. 7.—<sup>b</sup> Jos. xxiv. 8; Deut. xiii. 16.—<sup>c</sup> Supra, xxxv. 22; 1 Par. v. 1.

Chrysostom, with many others, allege this text to prove that an angel is given to man for the direction of his life, and to protect him against the assaults of the rebel angels, as Calvin himself dares not deny. W.

VER. 17. *Displeased (graviter accepit)*; was grieved to see the elder son neglected; and, thinking it might possibly proceed from a mistake, as his father's eyes were so dim that he did not know them, (ver. 8,) he ventured to suggest his sentiments to his father; but acquiesced in his decision. H.

VER. 19. *A people (in populos)*. He shall be father of many peoples. The tribe of Manasses was divided, and had a large territory on either side of the Jordan, immediately north of that which fell to the lots of Ephraim and of Gad. H.—*Grow*. Heb. "shall be the fulness of nations;" or shall possess every thing that can make a nation great and enviable. The event justified this prediction. Ephraim was at the head of the ten tribes, most valiant and powerful. 3 Kings xi. 26. C.

VER. 22. *Thee*. In thy posterity; and particularly in Ephraim, to whose lot it shall fall.—*A portion*. Heb. *sechem*; which the Sept. explain of the city, or field near it, which Jacob had formerly purchased; and which, being wrested from him after he had left that country, by the Amorrites, he recovered by the sword. Masius.—The particulars of this transaction are not given in Scripture. M.—The children of Joseph buried their father in this field. Jos. xxiv. 32. There also was Jacob's well. John iv. 5. We have already observed, that Jacob restored whatever his sons had taken unjustly from the unhappy Schemites. Chap. xxxiv. 30.

CHAP. XLIX. VER. 1. *Last*. Heb. "future days." It was an ancient and commendable custom for parents to assemble their children in their last moments, to give them salutary instructions. They often also foretold to them what should happen. See Deut. xxxi; Jos. ult.; 1 Kings xii; Tob. iv. 3; 1 Mac. ii. C.

VER. 3. *My strength, &c.* He calls him his *strength*, as being born whilst his father was in his full strength and vigour; he calls him *the beginning of his sorrow*, because *cares and sorrows* usually come on with the birth of children.—*Excelling in gifts, &c.*, because the first-born had a title to a *double portion*, and to have the command over his brethren, which Ruben forfeited by his sin. Ch.

VER. 4. *Grow thou not*. This was not meant by way of a curse or imprecation; but by way of a prophecy, foretelling that the tribe of Ruben should not inherit the pre-eminences usually annexed to the first birth-right, viz. the double portion, the being prince or lord over the other brethren, and the priesthood: of which the double portion was given to Joseph, the princely office to Juda, and the priesthood to Levi. Ch.

VER. 6. *Slew a man*, viz. Schem, the son of Hemor, with all his people. Chap. xxxiv. Ch.—*A wall*, Schem, which they destroyed. Jacob declares he had no share in their attack upon the people of Schem: his *soul*, or his *glory*, was not impaired by their misconduct. H.

VER. 7. *Scatter them*. Levi had no division allotted to him, but only some cities among the other tribes; and Simeon had only a part of Juda's lot, which was so small, that his descendants were forced to seek for a fresh establishment;

2 Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel, your father:

3 Ruben, my first-born, thou art my strength and the beginning of my sorrow; excelling in gifts, greater in command.

4 Thou art poured out as water, grow thou not; because thou wentest up to thy father's bed, and didst defile his couch.

5 Simeon and Levi brethren: vessels of iniquity waging war.

6 Let not my soul go into their counsel, nor my glory be in their assembly: because in their fury they slew a man, and in their self-will they undermined a wall.

7 Cursed be their fury, because it was stubborn: and their wrath, because it was cruel: I will divide them in Jacob, and will scatter them in Israel.

8 Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

9 Juda is a lion's whelp: to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, who shall rouse him?

10 The sceptre shall not be taken away from Juda nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

11 Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

<sup>d</sup> Supra, xxxiv. 25.—<sup>e</sup> Jos. xix. 1.—<sup>f</sup> 1 Par. v. 2.—<sup>g</sup> Matt. ii. 6; John i. 45.

some in Gader, others in Mount Seir. 1 Par. iv. 39; Jos. xix. 2. D.—The Levites obtained a blessing, on account of their distinguished zeal (Num. xxv.); while Zambri rivets, as it were, the curse upon the family of Simeon. M.

VER. 8. *Praise*. He alludes to his name, his martial prowess, and dominion over all his brethren; who should be all called Jews, and submit to his sway. H.

VER. 9. *A lion's whelp, &c.* This blessing of Juda foretelleth the strength of his tribe, the fertility of his inheritance, and principally that the sceptre, and legislative power, should not be utterly taken away from his race till about the time of the coming of Christ: as in effect it never was: which is a demonstration against the modern Jews, that the Messiah is long since come; for the sceptre has long since been utterly taken away from Juda. Ch.—This none can deny. Juda is compared to a lion, which was the emblem of his royal dignity, and was borne in the standards of that tribe.

VER. 10. *The sceptre*. Almost every word in this verse has been explained in a different manner. But all the ancient Jews agree with Christians, that it contains a prediction of the Messiah, and points out the period of his coming. Whether this was verified when Herod, a foreigner, got possession of the throne, and was acknowledged by the Jews, just about the time of our Saviour's nativity, as most of the Fathers suppose; or it only took its full effect when Agrippa II. lost all his power, the temple and city were laid in ruins, and the whole nation dispersed for ever, it is not perhaps so easy to determine. In either supposition, the Messiah has long since come. Jacob foretells, either that Christ would make his appearance as soon as the Jews should fall under a foreign yoke, and in this sense he was born about the 37th year of Herod the Great—or he should come just before the kingdom of Juda should have an end, which took place in the 70th year of the Christian era, or about 37 years after the public appearance and death of our Saviour.—*The sceptre shall not depart* irrevocably from the Jews; over whom the tribe of Juda had always the greatest authority in appointing the princes, when they were not selected from the tribe itself, or from his thigh; till the Messiah, who has been expected so long, shall come and gather all nations into his Church. The sceptre is the emblem of sovereign, though not always independent, power. Juda and his posterity were always at the head of their brethren. But their chief glory began with David, whose posterity the whole nation obeyed, till Jeroboam tore away the ten tribes. Still the tribe of Benjamin and the Levites adhered to Juda. During the captivity there were judges admitted to superintend over their brethren; and K. Joakim was raised to high authority. The rulers who came into power after the return of the Jews, were either of this tribe, at least by the mother's side, or were chosen and recognised by the tribe of Juda. Even Herod, in this sense, might be considered as a Jewish king, though a foreigner. Perhaps, indeed, he was an usurper, till the nation acknowledged his authority two years after the birth of Christ. Philo de Temp. ii. Josep. Ant. xvii. 3. "Herod was the first foreign king admitted by the Jews." S. Aug. de C. D. xviii. 45. If, therefore, no stranger was to be acknowledged by the nation till He came, who was to establish a spiritual and everlasting kingdom, the moment was arrived, when the Jews submitted to Herod



12 His eyes are more beautiful than wine, and his teeth whiter than milk.

13 Zabulon shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon.

14 Issachar shall be a strong ass, lying down between the borders.

15 He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

16 Dan shall judge his people like another tribe in Israel.

17 Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.

18 I will look for thy salvation, O Lord.

19 Gad, being girded, shall fight before him: and he himself shall be girded backward.

20 Aser, his bread shall be fat, and he shall yield dainties to kings.

21 Nephtali, a hart let loose, and giving words of beauty.

22 \*Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;

23 But they that held darts, provoked him, and quarrelled with him, and envied him.

24 His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel.

25 The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven

\* 1 Par. v. 1.—b Supra, xxiii. 17.

and Christ had actually been born two years.—*From Juda*, or from that tribe; for Jacob gave peculiar blessings to each (ver. 28); and hence the Fathers gather, that the Messiah should spring from Juda.—*Ruler from his thigh*, lineally descended from him, or acknowledged at least by his posterity, as all the legal princes were till the coming of Christ. C.—*Expectation*, or congregation of nations, as Aggeus afterwards foretold, ii. 8. If we examine all the plausible explications which have been given to this verse, we shall find that they all tend to convey the same truth. "The sceptre (*ssobot*, rod, crook, power, or tribe) shall not depart (cease, be taken off) from Juda, (the tribe or the Jews,) nor a leader (scribe, lawyer, or legislator) from his thigh, (between his feet, or from his banners,) till He, who shall be sent, (*schilo*, the pacific, his son, to whom it is, or the things are, reserved,) arrive; and Him shall the nations expect, (and obey,) to Him they shall look up (and be gathered). Whom will the Jews point out to whom all these characters agree, except our Divine Lord, whom they also must one day adore? H.

VER. 11. *Foal*. The nations, which had not been subjected to the yoke of the old law.—*Vineyard*; the house of Israel, the *vineyard* of the Lord of hosts. Isa. v. 7.—*His ass*, or the Jews.—*O my son*; Juda, the Saviour king, who shall be born of thee, shall tie both Jews and Gentiles to the *vine*, which is himself. John xv. To the Jews he shall preach in person: but the Gentiles he shall call by his apostles, chosen out of the vineyard of the Jewish church. M.—*He shall wash his robe*, his flesh, and his garment, or all his disciples, in his own blood; adorning them with all graces by means of his death, which must be applied to their souls, in the holy sacraments devoutly received, and in the Mass, where his blood is offered under the appearance of wine. H.

VER. 12. *Beautiful*. The spouse in the Canticle, (ver. 12.) compares the eyes of the bridegroom to the shining reddish or fiery ones of pigeons: *ebili*, beautiful, means shining red, &c.

VER. 13. *Road*. The territory of Zabulon was famous for good harbours, being situated between the Mediterranean and the sea of Genezareth. M.—Jacob marks out the limits to be assigned his children, 200 years before Chanaan was conquered; and Moses wrote this before they possessed a foot of land in it. The reason why Zabulon is placed before his elder brother Issachar, is not known.—*Sidon*; not the city, but the territory of Sidon, or Phenicia. C.

VER. 16. *Dan shall judge*, &c. This was verified in Samson, who was of the tribe of Dan, and began to deliver Israel. Judges xiii. 5. But as this deliverance was but temporal and very imperfect, the holy patriarch (ver. 18) aspires after another kind of a deliverer, saying: *I will look for thy salvation, O Lord*. Ch.—Many have supposed that Antichrist will be one of his descendants,

above, with the blessings of the deep that lieth beneath with the blessings of the breasts and of the womb.

26 The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

27 Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.

28 All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one with their proper blessings.

29 And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite,

30 Over against Mambre, in the land of Chanaan,<sup>b</sup> which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in.

31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca, his wife: there also Lia doth lie buried.

32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.<sup>c</sup>

## CHAP. L.

*The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.*

AND when Joseph saw this, he fell upon his father's face, weeping and kissing him.

2 And he commanded his servants, the physicians, to embalm his father.

<sup>c</sup> A. M. 2315, A. C. 1689.

which makes Jacob break out into this exclamation. H.—See S. Iren. v. 30, &c. Samson exercised his ingenuity in discomfiting the Philistines. But Antichrist will be far more subtle in deluding the faithful. M.—The Danites took Laish, afterwards called Cæsarea Philippi, by stratagem. Judges xviii. T.

VER. 19. *Gad, being girded*, &c. It seems to allude to the tribe of Gad; when, after they had received for their lot the land of Galaad, they marched in arms before the rest of the Israelites, to the conquest of the land of Chanaan: from whence they afterwards returned loaded with spoils. See Josue i. and xxii. Ch.

VER. 21. *A hart*. Barach was of this tribe, and seemed rather timid, till he was encouraged by Debora; and his victory gave occasion to that beautiful hymn, Judges v. C.

VER. 22. *Run to and fro*, &c. To behold his beauty; whilst his envious brethren turned their darts against him, &c. Ch.

VER. 24. *His bow rested upon the strong*, &c. That is, upon God, who was his strength: who also loosed his bands, and brought him out of prison to be the pastor, that is, the feeder and ruler of Egypt; and the stone, that is, the rock and support of Israel.

VER. 26. *The blessings of thy father*, &c. That is, thy father's blessings as made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the blessings of his progenitors Abraham and Isaac.—*The desire of the everlasting hills*, &c. These blessings all looked forward toward Christ, called *the desire of the everlasting hills*, as being longed for, as it were, by the whole creation.—*The Nazarite*. This word signifies one *separated*; and agrees to Joseph, as being separated from, and more eminent than, his brethren. As the ancient *Nazarites* were so called from their being set aside for God, and vowed to him. Ch.—These blessings were perhaps forfeited by the misconduct of his posterity, when Jeroboam set up the worship of the golden calves; through probably many would subsist of the tribes of Ephraim and Manasses till the coming of the Messiah. T.

VER. 27. *Wolf*; alluding to the wars in defence of the inhabitants of Gabaa and those waged by Saul, Mardocheus, &c. M.—Judges xix. and xx. S. Paul was of this tribe; and, from a fiery zealot, became an eminent apostle. S. Aug., &c. T.

VER. 29. *To be gathered to my people*. That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world. Ch.

CHAP. L. VER. 2. *Physicians*, whose business it was to embalm dead bodies, with a composition of myrrh, &c., in order to keep them from putrefaction, (M.) as the Egyptian mummies are treated. H.—This was an honour peculiar to the kings. Before any person was buried, his praises were rehearsed; and it was



3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharaoh: If I have found favour in your sight, speak in the ears of Pharaoh:

5 For my father made me swear to him, saying: Behold I die; thou shalt bury me in my sepulchre<sup>a</sup> which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.

6 And Pharaoh said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharaoh's house, and all the elders of the land of Egypt.

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was a great company.

10 And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 And carrying him into the land of Chanaan, <sup>b</sup>they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ephron, the Hethite, over against Mambre.

14 And Joseph returned into Egypt with his brethren,

<sup>a</sup> Supra, xlvii. 29.—<sup>b</sup> Acts vii. 16; Supra, xxiii. 17.—<sup>c</sup> Supra, xlv. 5.  
<sup>d</sup> Supra, xlvii. 12.

and all that were in his company, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

16 And they sent a message to him, saying: Thy father commanded us before he died,

17 That we should say thus much to thee from him I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

18 And his brethren came to him; and worshipping prostrate on the ground, they said: We are thy servants.

19 And he answered them: Fear not: can we resist the will of God?

20 "You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.

21 "Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

22 And he dwelt in Egypt with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. "The children also of Machir, the son of Manasses, were born on Joseph's knees.

23 After which he told his brethren: "God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

24 And he made them swear to him, saying: God will visit you, "carry my bones with you out of this place:

25 "And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.

<sup>e</sup> Num. xxxii. 39.—<sup>f</sup> Heb. xl. 22.—<sup>g</sup> Exod. xiii. 19; Jos. xxiv. 32.  
<sup>h</sup> A. M. 2369, A. C. 1635.

awful on this occasion to declare, what evil even the kings themselves had done; which sometimes caused them to be deprived of funeral honours. We have several funeral canticles preserved in Scripture, 2 Kings i. 18; iii. 33; 2 Par. xxxv. 25. C.—The usual time for mourning among the Jews, was 30 days for people of eminence, (Num. xx.; Deut. xxxiv. 8; Procopius,) and seven for the rest. Eccli. xxii. 13. H.

VER. 5. *Digged*, in the sepulchre which Abraham had purchased. This circumstance, and the exact words here used by Joseph, are not mentioned elsewhere. H.

VER. 10. *Atad*, which was so called, from being encompassed with thorns. C.—*Beyond*; with relation to Moses, (H.) or on the west side of the Jordan. C.

VER. 11. *Mourning*: Heb. "Abel Mizraim beyond the Jordan." On this occasion they fasted till the evening: perhaps they also cut their flesh and plucked their hair, according to the manners of the Egyptians, which customs (Lev. xix. 28; Deut. xiv. 1) were prohibited to the Jews. T.

VER. 17. *Wept*, that ~~we~~ should entertain no doubts respecting the reconciliation, which had taken place seventeen years before. H.

VER. 19. *Resist*, &c. Heb. "Am I not subject to God; or, Am I a God," to oppose his will. Sept. "I belong to the Lord." You see that your designs against me have turned to our mutual advantage. Can I, therefore, think of

punishing you? Repent, and obtain pardon of God: I certainly forgive you. H. —Thus God drew good out of the evil, in which he had no share. S. Aug. de C. D. xiv. 27. S. Chrys. hom. 67.

VER. 22. *And ten*; consequently he had been governor of all the land eighty years; God having made him abundant recompence, even in this world, for a transient disgrace! H.

VER. 24. *Carry my bones*. He would have them to keep his bones till the time of their departure, as an earnest that they should certainly obtain the land of Chanaan; and thus his bones were visited, and after death, they prophesied. Eccli. xlix. 18.

VER. 25. *Embalmed*, like the Egyptian momies, or mummies, which is a Persian word, signifying a dried corpse. Some of them are very magnificent, adorned with golden letters and hieroglyphics, various bandages, &c. They are laid in coffins. Some pretend that Joseph was afterwards adored in Egypt, under the names of Serapis and Osiris: but the grounds of this supposition are only a few uncertain etymologies and emblems, which might agree with him as well as with those modern deities. C.—His greatest glory was, to have prefigured Jesus Christ in so wonderful a manner during the course of his life, and to have been replenished with all the graces which could form the character of a great man and a saint. H.



# THE BOOK OF EXODUS.

The second Book of Moses is called EXODUS, from the Greek word Εξοδος, which signifies *going out*; because it contains the history of the *going out* of the children of Israel out of Egypt. The Hebrews, from the words with which it begins, call it *VEELLE SEMOTH*: These are the names. Ch.—It contains the space of 145 years, till the beginning of the second year after the liberation of the Israelites. T.—Their slavery is described in the first chapters; and is supposed to have continued 90 years. D.—The laws prescribed by God to his people, the sacrifices, tabernacle, &c., were all intended to prefigure the Christian dispensation. S. Aug. de C. D. vii. 31.—Moses himself was a type of Jesus Christ, who was rejected by the synagogue, and received by the Gentiles, as the Jewish legislator was abandoned by his mother, and educated by the Egyptian princess. She delivers him back to his mother; and thus the Jews will, at last, acknowledge our Saviour. D.—God deigns to address his people in the character of a powerful Eastern monarch, and requires the like attention. He appoints his ministers, like guards, to attend before his tabernacle, &c. The laws which he enacts are such as suited the Jewish people: they were not able to rise all at once to perfection; but these laws guide them, as it were, on the road. They are infinitely more perfect than those of the surrounding nations. C.

## CHAPTER I.

*The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.*

**T**HESE are the names of the children of Israel,\* that went into Egypt with Jacob: they went in every man with his household:

- 2 Ruben, Simeon, Levi, Juda,
- 3 Issachar, Zabulon, and Benjamin,
- 4 Dan and Nephtali, Gad and Aser.

5 And all the souls that came out of Jacob's thigh, were seventy:<sup>b</sup> but Joseph was in Egypt.

6 After he was dead, and all his brethren, and all that generation,

7 <sup>c</sup>The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land.

8 In the mean time there arose a new king over Egypt, that knew not Joseph:

9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we.

10 Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land.

11 Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharaoh cities of tabernacles, Phithom, and Ramesses.

12 But the more they oppressed them, the more they were multiplied and increased.

\* Gen. xlv. 8.—<sup>b</sup> Gen. xlv. 27.

13 And the Egyptians hated the children of Israel, and afflicted them and mocked them:

14 And they made their life bitter with hard works in clay and brick, and with all manner of service, wherewith they were overcharged in the works of the earth.

15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua,

16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive.

17 But the midwives feared God, and did not do as the king of Egypt had commanded, but saved the men children.

18 And the king called for them and said: What is it that you meant to do, that you would save the men children?

19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skilful in the office of a midwife; and they are delivered before we come to them.

20 Therefore God dealt well with the midwives: and the people multiplied and grew exceedingly strong.

21 And because the midwives feared God, he built them houses.

22 Pharaoh therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

<sup>c</sup> Acts vii. 17.

CHAP. I. VER. 3. *And Benjamin.* He is mentioned here because he was the son of Rachel, as the preceding were the children of Lia. The offspring of the handmaids follow. H.

VER. 5. *Seventy:* Sept. "75," including the offspring of Joseph. See Gen. xlv. 26.

VER. 6. The tyrant, who knew not Joseph, began his reign about 58 years after that patriarch's death. C.—His name was Pharaoh Amenophis, (Perer.) or Ramesses Miamum. Usher.

VER. 9. *Numerous.* Calvisius observes, that from Ephraim alone might have sprung 4,112,323,729 people. See S. Aug. q. 43, &c. H.—In the space of 215 years 70 people may produce an immense multitude, as Bonfrere shows by an accurate calculation. God also was pleased to bless the Hebrews with fecundity, so that they *sprung up* (*ebullierunt*) like frogs or fishes, ver. 7. T.—The king justifies his cruelty on this pretext of self-defence. He wishes to keep the Hebrews under; yet he is not willing to let them depart, as he knew they intended, according to Joseph's prediction. H.—God permitted this disposition, in order to punish his people for their idolatry, (Ezec. xxiii. 8,) to admonish them not to fix their abode in Egypt and to manifest his power and glory in the destruction of the impious. M.

VER. 11. *Masters.* Cruel like himself, who not only made them build without proper materials, (ver. 14, and chap. v. 10. H.) but oppressed them with heavy burdens of brick and tile.—*Of tabernacles*, or of storehouses. Ch.—To keep his treasures, Chal. or "fortresses," Sept. It may also be the name of a city, *Mischenot*. Chap. xii. 37.

VER. 14. *Service.* They were forced to till the land, reap, &c. M

VER. 15. *Midwives.* Egyptian women, who assisted all of that district. Josephus xi. 5. There were others under them. Some think all these midwives were of Hebrew extraction, as their names are Hebrew, &c. C.

VER. 19. *Skilful*, &c. By this allusion they not only excuse themselves, but seem also to enter into the king's sentiments of hatred and scorn for the Hebrews. M.—Perhaps the midwives spoke truth with regard to the generality of the Hebrew women. But they gave way to a lie of excuse, with regard to some, (ver. 17,) which S. Augustine would not allow, even to save all the Hebrew children; c. Mend. 15. It was not so easy to discover this delusion, as women in that country seldom appear in public; and hence Jochabed was enabled to hide Moses so long. C.

VER. 21. *Because the midwives feared God*, &c. The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity: but this reward was only temporal, in *building them houses*, that is, in establishing and enriching their families. Ch.—Some conclude from this verse, that the midwives embraced the true religion. The Hebrew refers *built them* to the Hebrews, as if they multiplied in consequence of the humanity of these women (C.); and the Vulgate may be explained in the same sense. H.

VER. 22. *The river Nile*, where the persecuting successor of this king found his end. H.—It seems this inhuman decree was not published till after Aaron was born, and it was probably revoked soon after the birth of Moses: for if it had been rigorously put in execution, there would have been nothing but old men 80 years after, when Moses led the people out of Egypt. C.—But perhaps even the Egyptians abhorred and refused to execute this edict. M.



## CHAP. II.

*Moses is born, and exposed on the bank of the river; where he is taken up by the daughter of Pharaoh, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.*

**A**FTER this there went a man of the house of Levi;<sup>a</sup> and took a wife of his own kindred.

2 And she conceived, and bore a son:<sup>b</sup> and seeing him a goodly child, hid him three months.<sup>c</sup>

3 And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch: and put the little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar off, and taking notice what would be done.

5 And behold the daughter of Pharaoh came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it: and when it was brought,

6 She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babes of the Hebrews.

7 And the child's sister said to her: Shall I go, and call to thee a Hebrew woman, to nurse the babe?

8 She answered: Go. The maid went and called her mother.

9 And Pharaoh's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter.

10 And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

11 <sup>d</sup>In those days, after Moses was grown up, <sup>e</sup>he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews, his brethren.

12 And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.

13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince

<sup>a</sup> *Infra*, vi. 23.—<sup>b</sup> Heb. xi. 23.—<sup>c</sup> A. M. 2433, A. C. 1571.—<sup>d</sup> A. M. 2473, A. C. 1531.

and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharaoh heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

16 And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

18 And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?

19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.

20 But he said: Where is he? why have you let the man go? call him that he may eat bread.

21 And Moses swore that he would dwell with him.<sup>f</sup> And he took Sephora his daughter to wife:

22 And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper, hath delivered me out of the hand of Pharaoh.

23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because of the works: and their cry went up unto God from the works.

24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.

25 And the Lord looked upon the children of Israel, and he knew them.

## CHAP. III.

*God appeareth to Moses in a bush, and sendeth him to deliver Israel.*

**N**OW<sup>g</sup> Moses fed the sheep of Jethro, his father-in-law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.

2 <sup>h</sup>And the Lord appeared to him in a flame of fire out

<sup>e</sup> Heb. xi. 24.—<sup>f</sup> *Infra*, xviii. 2, and 3; 1 Par. xxiii. 15.—<sup>g</sup> A. M. 2513, A. C. 1491.—<sup>h</sup> Acts vii. 30.

VER. 14. *Feared.* S. Paul (Heb. xi. 27) is speaking of his leaving Egypt, at the head of the people, when he says, *not fearing the fierceness of the king.* Without being dismayed on this occasion, by the unexpected discovery of what he had done, (which was perhaps undesignedly made public by the Hebrew whom he had rescued,) he resolves not to tempt God. H.

VER. 15. *Madian.* A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity. Ch.

VER. 16. *Priest.* Heb. *cohen*, (or *cên*), means also a prince, as the Chal has it. When put in this manner, with the name of a place, it is generally taken in this sense. But formerly kings were also priests. Jethro served the true God, like Job, in the midst of a perverse generation, and offered sacrifice to him, when he joined the camp of the Israelites. Exod. xviii. 11. C.

VER. 18. *Raguel.* He had two names, being also called *Jethro* as appears from the first verse of the following chapter. Ch.—He is also called *Vobab* and *Ceni*. Num. x. 2; Judg. i. 16.

VER. 22. *Gersam, or Gershom.* This name signifies, *a stranger there*: as *Eliezer* signifies *the help of God*. Ch.

VER. 25. *Knew them* that is, he had respect to them, he cast a merciful eye upon them. Ch.—Heb. “he had regard for them;” and, as some Latin copies read, *delivered them*. C.

CHAP. III. VER. 1. *Fed* for the space of 40 years.—*Of God*, an account of its height; or an account of God's appearing to Moses.—*Horeb* is so close to Mount Sinai, that the shadow of the latter reaches it when the sun rises. C.

VER. 2. *The Lord appeared.* That is, an angel representing God, and speaking in his name. Ch. Acts vii. 30; Gal. iii. 19.—The apparitions of God to the patriarchs are generally understood in this sense. S. Aug. de Trin. iii. 11

CHAP. II. VER. 1. *After this.* In process of time, without reference to what immediately precedes. The Heb. and Sept. omit these words. H.

VER. 2. *Goodly.* Handsome, elegant, Heb. xi. 23; agreeable to God, Acts vii. 20. Josephus says, Amram had been assured by God that the child should be the deliverer of his people. Yet he neglects not to use every prudent precaution. W.—*Months.* Heb. *moons*; whence some erroneously infer that the Hebrew year was not solar. C.

VER. 3. *Bulrushes,* or paper plant, growing on the banks of the Nile. Such little vessels were used in Egypt in Lucan's time. *Conseritur bibula Memphitis cymba papyro.* M.—*Sedges,* to prevent it from being carried away by the stream.

VER. 4. *His sister,* Mary, who was about 12 years old. M.

VER. 10. *Moses, or Moyses,* in the Egyptian tongue, signifies one taken or saved out of the water. Ch.—Philo believes that the princess feigned him to be her own child. Moses denied that he was, and would not take advantage of this adoption, Heb. xi. 24. He was grown up, and had been well instructed by his parents, ver. 9. He afterwards became well versed in all the sciences, (Acts vii. 22,) rejecting what was idle and superstitious. C.

VER. 12. *He slew the Egyptian.* This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. He thought, says S. Stephen, (Acts vii. 25,) that his brethren understood that God by his hand would save them. But such particular and extraordinary examples are not to be imitated. Ch.—He was inspired, on this occasion, to stand up in defence of the innocent. M. S. Tho. ii. 2, q. 60.—The laws of Egypt required every person to protect the oppressed; or, if unable to do it, he was to call in the aid of the magistrate. Diol. i. C.—Moses looked round to see if there was any help near. He was 40 years old when he was forced to flee.



of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

3 And Moses said: I will go, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.

5 And he said: Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is holy ground.

6 And he said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

7 And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works;

8 And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrite, and Pherezite, and Hevite, and Jebusite.

9 For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

10 But come, and I will send thee to Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt.

11 And Moses said to God: Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?

12 And he said to him: I will be with thee; and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13 Moses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them?

14 God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: HE WHO IS, hath sent me to you.

<sup>a</sup> Matt. xxii. 32; Mark xii. 26; Luke xx. 37.

15 And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you; this is my name for ever, and this is my memorial unto all generations.

16 Go and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you; and I have seen all that hath befallen you in Egypt.

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, and Hethite, and Amorrite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

18 And they shall hear thy voice; and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us; we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will stretch forth my hand, and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.

21 And I will give favour to this people, in the sight of the Egyptians:<sup>b</sup> and when you go forth, you shall not depart empty:

22 But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

#### CHAP. IV.

*Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.*

**M**OSES answered, and said: They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee.

2 Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And the Lord said: Cast it down upon the ground.

<sup>b</sup> Infra, xi. 2, and xii. 35.

W.—Yet many of the Fathers suppose that this angel was no other than the Son of God, the Angel of the great council, (Mal. iii. 1,) and S. Aug. (q. 2, in Ex.) does not disapprove of this opinion. C.—God is styled a consuming fire, Deut. iv. 24. He appeared in fire again, chap. xxiv. 17. C.

VER. 5. *Shoes.* The Ethiopian Christians and the Turks never enter their churches, or mosques, without putting off their shoes. The priests did the like when they entered the temple of Jerusalem. C.—We observe the same ceremony, out of respect for Jesus Christ, when we go to kiss the cross. H. See Lev. ii. 25.

VER. 6. *Hid,* out of respect, and perhaps fearing lest he should die. Gen. xvi. 13. C.—God takes the title of these three patriarchs, because he had promised Chanaan to each of them, and because they were eminent for virtue. God is repeated thrice, to insinuate the mystery of the blessed Trinity. M.

VER. 8. *Spacious,* compared with that of Gessen. Chanaan was not above 210 miles long, and 70 broad. Brocard. S. Jerom does not allow so much. Hecateus says the Jews had three million acres of excellent land.—*Milk and honey* are still very plentiful in Palestine, (C.) though the country has lost much of its ancient beauty and luxuriance for want of cultivation.

VER. 12. *A sign.* Moses had modestly represented his own inability to perform so great a work, and such God generally selects. He encourages him therefore with a sign, to the splendour of which he was then a witness; and with another, which should appear in future, to convince him and all the world that the undertaking was from God, when they should see him offering sacrifice in that place, out of the reach of Pharaoh. Chap. xxiv. 3.

VER. 14. *I am who am.* That is, I am being itself, eternal, self-existent, independent, infinite; without beginning, end, or change; and the source of all other beings. Ch.—No name can fully explain the Divine perfections. As God

is alone, he stands in need of no distinctive appellation, as Lactantius, and even the pagans have confessed. Orig. c. Cels. vi. C.

VER. 15. *Memorial.* By this title he is still known among Christians. M.—Hitherto God had generally been called *Aleim*. But now he assumes the incommunicable name, (T.) consisting of four vowels, Jod, He, Vau, He. *Jere, the essence,* or OQN, a word which the Greek Scriptures leave undeclined, to denote the unchangeable nature of the Deity. The word has been pronounced Jehovah by the moderns, and by the ancients Jero, Jao, Jave, &c. H.

VER. 18. *Called.* Sam. and Sept., "hath been invoked upon us." Heb. "hath occurred, or appeared to us." H.—*Journey,* to Sinai, which was about this distance, to go straight. But the Israelites spent 48 days in arriving at it by a circuitous road. C.—In Heb. they ask, "Let us go, we beseech thee." M.

VER. 22. *Shall spoil, &c.* That is, you shall strip, and take away the goods of the Egyptians. This was not authorizing theft or injustice: but was a just disposal made by him, who is the great Lord and Master of all things; in order to pay the children of Israel some part of what was due to them from the Egyptians for their labours. Ch.—Wisdom (x. 17) rendered to the just the wages of their labours; and (ver. 19) the just took the spoils of the wicked, in a just war.

CHAP. IV. VER. 1. *They, &c.* Many of the common people, not of the ancients. Chap. iii. 18. M.—He knew that all ought to bring credentials from God, when they come in his name to institute a new order of things. This Moses, Jesus Christ, and the apostles did. Nothing less than a miracle can suffice to guard against impostors, who will never be able to stand this test throughout, in such a manner, but that God will evidently confound their delusive signs, if they should even attempt to work miracles. H.—*Believe the works.* S. John x. xv.; Mark xvi. W.



He cast it down, and it was turned into a serpent, so that Moses fled from it.

4 And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

5 That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

6 And the Lord said again: Put thy hand into thy bosom. And when he had put it into *his* bosom, he brought it forth leprous as snow.

7 And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

8 If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

9 But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

10 Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impediment and slowness of tongue.

11 The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

12 Go therefore,<sup>a</sup> and I will be in thy mouth; and I will teach thee what thou shalt speak.

13 But he said: I beseech thee, Lord, send whom thou wilt send.

14 The Lord being angry at Moses, said: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee, shall be glad at heart.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth,<sup>b</sup> and will show you what you must do.

16 He shall speak in thy stead to the people, and shall

be thy mouth: but thou shalt be to him in those things that pertain to God.

17 And take this rod in thy hand, wherewith thou shalt do the signs.

18 Moses went his way, and returned to Jethro his father-in-law, and said to him: I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace.

19 And the Lord said to Moses, in Madian: Go, and return into Egypt; for they are all dead that sought thy life.

20 Moses therefore took his wife, and his sons, and set them upon an ass; and returned into Egypt, carrying the rod of God in his hand.

21 And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharaoh, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

22 And thou shalt say to him: Thus saith the Lord: Israel is my son, my first-born.

23 I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy first-born.

24 And when he was in his journey, in the inn, the Lord met him, and would have killed him.

25 Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me.

26 And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

27 And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

28 And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

29 And they came together, and they assembled all the ancients of the children of Israel.

30 And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people.

<sup>a</sup> Matt. x. 20.

<sup>b</sup> Infra, vii. 2.

VER. 7. *Again.* When Moses first appeared in defence of his brethren, Pharaoh afflicted them more grievously; but at last he was forced to let them go. M.

VER. 9. *Blood.* This third sign had the same tendency as the former. It showed the cruel persecution inflicted upon the Hebrews, particularly in drowning their male infants; a cruelty which God would shortly revenge, by turning the waters of Egypt into blood, and by slaying the first-born and the army of the Egyptians. T.

VER. 10. *Of tongue,* being impressed with awe at the Divine presence. He feared, therefore, that he should not be able to deliver himself intelligibly at the court of Pharaoh, and might rather excite the disgust of that haughty tyrant. H.—He had been 40 years absent in the land of Madian, and might have forgotten both the Egyptian and Hebrew languages in some degree; in which sense *slowness* or *heaviness of tongue* is taken, (Ezek. iii. 5,) to express an unknown language. C.—God was thus pleased to show, that all the glory arising from this enterprise belonged to himself; and he thus also gave occasion to Moses to humble himself, while he wrought miracles. M.

VER. 13. *Send.* Many of the Fathers think Moses here prays for the coming of the Messiah, who was to be the deliverer of his people (S. Justin, &c.); or he begs at least that one more proper than himself may be selected; in which some discover marks of pusillanimity, others of great and laudable modesty; so that the anger of God here only means an earnest expression of his will, that Moses should make no further demur. Lyran supposes that Aaron was the person pointed at by Moses; and God grants his request. C.

VER. 16. *To God.* Heb. "thou shalt be to him in the place of God." He shall hear and obey thee, explaining to the people the instructions thou shalt give him. I have established thee the god of Pharaoh, and Aaron shall be *thy prophet*. Chap. vii. 1. C.—I will address myself immediately to thee. T

VER. 19. *Life.* "After those many days were elapsed, the king of Egypt died," who had obliged Moses to flee, as the Sept., Jos., and Philo add at the end of ver. 18. Upon which God, who had already commissioned him to go, and saw him willing, gives him this further assurance that he has nothing to fear for his own person. H.

VER. 21. *I shall harden, &c.* Not by being the efficient cause of his sin; but by withdrawing from him, for his just punishment, the dew of grace, that might have softened his heart; and so suffering him to grow harder and harder. Ch.—*Non impertiendo misericordiam.* S. Aug. ep. 194, ad Sixt. Thus God permitted the false miracles of the magicians, and did not suffer the scourges to continue long, so that the tyrant soon relapsed and forgot his promises. Orig. Philos 20. Theod. in Rom. ix. 17. C.

VER. 22. *First-born,* heir to my promises, and the object of my complacency.

VER. 24. *The Lord met him, and would have killed him.* This was an angel representing the Lord, who treated Moses in this manner for having neglected the circumcision of his younger son: which his wife understanding, circumcised her child upon the spot, upon which the angel let Moses go. Ch.—Both his children were born about this time. But Eliezer, the younger, had not been circumcised: and therefore remained under the power of the destroying angel. Orig. c. Cels. v Others think the angel was going to kill Moses. C.

VER. 25. *Spouse.* I have redeemed thee from destruction, by shedding the blood of my son; therefore I will deem this a ratification of our marriage.

VER. 27. *Of God.* Horeb, where both brothers met, after Sephora was returned to her father.

VER. 30. *The three signs,* prescribed above, as proof of their mission. C.



31 And the people believed. And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction: and falling down they adored.

## CHAP. V.

*Pharao refuseth to let the people go. They are more oppressed.*

**A**FTER these things, \*Moses and Aaron went in, and said to Pharao: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert.

2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said: The God of the Hebrews hath called us, to go three days' journey into the wilderness, and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us.

4 The king of Egypt said to them: Why do you, Moses and Aaron, draw off the people from their works? Get you gone to your burdens.

5 And Pharao said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?

6 Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying:

7 You shall give straw no more to the people to make brick, as before; but let them go and gather straw.

8 And you shall lay upon them the task of bricks, which they did before; neither shall you diminish any thing thereof, for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

9 Let them be oppressed with works, and let them fulfil them; that they may not regard lying words.

10 And the overseers of the works, and the task-masters, went out and said to the people: Thus saith Pharao: I allow you no straw;

11 Go, and gather it where you can find it; neither shall any thing of your work be diminished.

12 And the people was scattered through all the land of Egypt to gather straw.

13 And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.

\* A. M. 2513, A. C. 1491.

14 And they that were over the works of the children of Israel, were scourged by Pharao's task-masters, saying: Why have you not made up the task of bricks, both yesterday and to-day, as before?

15 And the officers of the children of Israel came, and cried out to Pharao, saying: Why dealest thou so with thy servants?

16 Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is unjustly dealt withal.

17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

18 Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moses and Aaron, who stood over against them as they came out from Pharao:

21 And they said to them: The Lord see and judge, because you have made our savour to stink before Pharao and his servants, and you have given him a sword, to kill us.

22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? wherefore hast thou sent me?

23 For since the time that I went in to Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

## CHAP. VI.

*God reneweth his promise. The genealogies of Ruben, Simeon, and Levi, down to Moses and Aaron.*

**A**ND the Lord said to Moses: <sup>b</sup>Now thou shalt see what I will do to Pharao: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

2 And the Lord spoke to Moses, saying: I am the Lord

3 That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name ADONAI I did not show them.

4 And I made a covenant with them, to give them the

<sup>b</sup> A. M. 2513.

CHAP. V. VER. 1. *Went in alone.* Aaron was substituted instead of the incense. Chap. iii. 16.—*Pharao* Amasis, Cenchres, or *Amenophis*. Usher.—*Sacrifice*, which is the principal part of a religious festival. M.

VER. 2. *The Lord.* Is there any one above me?

VER. 3. *Upon us.* They include themselves in the common danger, in case of disobedience; and they admonish the king respectfully, that there is no resisting the God of the Hebrews with impunity.

VER. 6. *Overseers*, natives of Egypt, who had under them some Hebrews for *task-masters*, as the people were more willing to obey them, ver. 14.

VER. 7. *Straw*, beaten small and mixed with clay, to make brick and mortar. See Ezec. xiii. 11, 15. Chardin, Perse ii. p. 76.

VER. 16. *Withal.* Heb. "the fault is in thy own people," who require impossibilities. C.—They throw the blame upon the king's officers, (M.) though it was his own. H.

VER. 21. *Kill us.* You are the occasion of our more cruel treatment. You have made the king have a bad opinion of us. Heb. "you have made our savour to be abhorred in the eyes of Pharao." Those who attempt to do a kindness, unsuccessfully, often experience a similar ingratitude. Chap. xiv. 11. M.

VER. 22. *Wherefore.* These are not words of anger, but of earnest prayer. S. Aug. q. 14. Moses does not attempt to satisfy the exasperated officers, but commits the whole to God. M.

CHAP. VI. VER. 1. *Said*, in answer to his prayer.—*Cast out*, so eager he will be to have you dismissed, after he has repeatedly felt my hand. Chap. iii. 19. H.

VER. 3. *My name Adonai.* The name which is in the Hebrew text, is that most proper name of God, which signifieth his *eternal self-existent being*, (Exod. iii. 14,) which the Jews, out of reverence, never pronounce; but instead of it, whenever it occurs in the Bible, they read *Adonai*, which signifies *the Lord*: and therefore they put the points or vowels, which belong to the name *Adonai*, to the four letters of that other ineffable name, Jod, He, Vau, He. Hence some moderns have framed the name *Jehovah*: unknown to all the ancients, whether Jews or Christians: for the true pronunciation of the name, which is in the Hebrew text, by long disuse, is now quite lost. Ch.—This name was first clearly revealed to Moses, that he might have confidence in his special protection and love. M.—To know one by his name is to treat him with familiarity and distinction. Exod. xxxiii. 17. D.—The Sept. always put *Kurios*, "the Lord," instead of the ineffable name; and our Saviour and his apostles, citing texts where it occurs, follow their example. Matt. iv. 7, 10; Rom. xv. 11. W.—Phile informs us, that it was death to pronounce it out of the temple; and since that was destroyed, it has never been heard. C.—Galatinus, who wrote in 1518, is supposed to have invented the word *Jehovah*, (see *Amama Antib.* p. 319,) the year after the pretended reformation began. H.—S. Jerom (ep. 136 ad Marc.) explains the ten names of God, but never reads *Jehovah*. T.



land of Chanaan, the land of their pilgrimage wherein they were strangers.

5 I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I *am* the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God, who brought you out from the work-prison of the Egyptians:

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I *am* the Lord.

9 And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

10 And the Lord spoke to Moses, saying:

11 Go in, and speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 Moses answered before the Lord: Behold the children of Israel do not hearken to me: and how will Pharaoh hear me, especially as I am of uncircumcised lips?

13 And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharaoh the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 \*These are the heads of *their* houses by their families. The sons of Ruben the first-born of Israel: Henoah and Phallu, Hesron and Charmi.

15 These are the kindreds of Ruben.<sup>b</sup> The sons of Simeon, Jamuel and Jamin, and Ahod, and Jachin, and Soar, and Saul the son of a Chanaanitess: these are the families of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty-seven.

17 \*The sons of Gerson: Lobni and Semei, by their kindreds.

18 \*The sons of Caath: Amram, and Isaar, and Hebron and Oziel. And the years of Caath's life were a hundred and thirty-three.

19 The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the

father's side: and she bore him Aaron and Moses. And the years of Amram's life, were a hundred and thirty-seven.

21 The sons also of Isaar: Core, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites.

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds.

26 These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

27 These are they that speak to Pharaoh, king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron,

28 In the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying: I am the Lord; speak thou to Pharaoh, king of Egypt, all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharaoh hear me?

## CHAP. VII.

*Moses and Aaron go in to Pharaoh: they turn the rod into a serpent; and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharaoh's heart is hardened.*

AND the Lord said to Moses:<sup>a</sup> Behold, I have appointed thee the god of Pharaoh; and Aaron, thy brother, shall be thy prophet.

2 \*Thou shalt speak to him all that I command thee, and he shall speak to Pharaoh, that he let the children of Israel go out of his land.

3 But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt.

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people, the children of Israel, out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

<sup>a</sup> Gen. xlv. 9; Num. xxvi. 5; 1 Par. v. 1.—<sup>b</sup> 1 Par. iv. 24.—<sup>c</sup> 1 Par. vi. 1, and xxiii. 6.

<sup>d</sup> Num. iii. 19, and xxvi. 57, 58; 1 Par. vi. 2, and xxiii. 12.—<sup>e</sup> A. M. 2513.—<sup>f</sup> Supra, iv. 15.

VER. 8. *Hand*; swearing. Chap. xiv. 22; 2 Esd. ix. 15.

VER. 9. *Anguish*: Sept. "pusillanimity." "They would not even hope for a change. M.

VER. 12. *Uncircumcised lips*. So he calls the defect he had in his words, or utterance. Ch.—"I do not speak the language in its purity." Sym. "I express my sentiments with difficulty." Chap. iv. 10. Onk'los.

VER. 14. *These*. From this place to ver. 26, is written in a kind of parenthesis: the remainder of the chapter is a recapitulation of what had been said. C.—Moses intends to give his own genealogy, and the state of affairs when he began to afflict Egypt. H.

VER. 16. *Levi* died the last of his brethren, and Joseph the first. W.

VER. 23. *Nahason*, prince of the tribe of Juda. Num. i. 7. Observe the modesty of Moses, who passes over his own family almost in silence. M.

VER. 26. Aaron is sometimes placed first, as the elder; sometimes last, as inferior in dignity, ver. 27.—*Companies*, or bands, in order of battle. Chap. xiii. 18. C.

CHAP. VII. VER. 1. *The god of Pharaoh*, viz. to be his judge; and to exercise a *Divine power*, as God's instrument, over him and people. Ch.—*Prophet*, or interpreter. C.

VER. 3. *I shall harden, &c.*; not by being the efficient cause of his hardness of heart, but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened. Ch.—He took occasion even from the miracles to become more obdurate. H.—Yet Pharaoh was less impious than Calm, for he takes the *sin* to himself. Chap. ix. 27. T.

VER. 10. *Took*, or "threw down," as the Heb. and Sept. read.



6 And Moses and Aaron did as the Lord had commanded; so did they.

7 And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.

8 And the Lord said to Moses and Aaron:

9 When Pharaoh shall say to you, Show signs; thou shalt say to Aaron: Take thy rod, and cast it down before Pharaoh, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent.

11 \*And Pharaoh called the wise men and the magicians; and they also by Egyptian enchantments and certain secrets, did in like manner.

12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.

13 And Pharaoh's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharaoh's heart is hardened, he will not let the people go.

15 Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.

16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desert: and hitherto thou wouldst not hear.

17 Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.

18 And the fishes that are in the river, shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.

19 The Lord also said to Moses: Say to Aaron, Take thy rod; and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.

20 And Moses and Aaron did as the Lord had commanded: and lifting up the rod, he struck the water of the river before Pharaoh and his servants: and it was turned into blood.

21 And the fishes that were in the river died; and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

\* 2 Tim. iii. 8.—b Infra, xvii. 5;

VER. 11. *Magicians.* Jannes and Mambres, or Jambres. 2 Tim. iii. 8. Ch.—The pagans represented Moses as the greatest of magicians. Plin. xxx. 1. Justin 36.—*They also, &c.* Heb. has three terms, "wise men, diviners, and magicians;" but the two last seem to be of the same import. "The enchanters did the like by their secret practices," either by words or by actions. Some say these operations were real; others affirm they were only apparent, and mere delusions. C.—"Whoever believes that any thing can be made, or any creature changed or transmuted into another species or appearance, except by the Creator himself, is undoubtedly an infidel, and worse than a pagan." Coun. of Orange. See S. Aug. q. 21, de Trin. iii. 7; S. Tho. ii. 2, 9, 17, a 2.—The devil deceived the senses of the beholders; or brought real serpents, &c., thither. M.

22 \*And the magicians of the Egyptians with their enchantments did in like manner; and Pharaoh's heart was hardened, neither did he hear them as the Lord had commanded.

23 And he turned himself away, and went into his house, neither did he set his heart to it this time also.

24 And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fully ended, after that the Lord struck the river.

## CHAP. VIII.

*The second plague is of frogs. Pharaoh promiseth to let the Israelites go, but breaketh his promise. The third plague is of sciniphs. The fourth is of flies. Pharaoh again promiseth to dismiss the people, but doth it not.*

AND the Lord said to Moses: Go in to Pharaoh, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

2 But if thou wilt not let them go, behold I will strike all thy coasts with frogs.

3 And the river shall bring forth an abundance of frogs; which shall come up and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens and into the remains of thy meats:

4 And the frogs shall come in to thee, and to thy people, and to all thy servants.

5 And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams, and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.

6 And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 And the magicians also, by their enchantments, did in like manner, and they brought forth frogs upon the land of Egypt.

8 But Pharaoh called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord.

9 And Moses said to Pharaoh: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river.

10 And he answered: To-morrow. But he said: I will do according to thy word; that thou mayest know that there is none like to the Lord our God.

11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

Psal. lxxvii. 41.—c Wisd. xvii. 7.

VER. 22. *Like.* They got a small quantity of water, either from the sea from Gessen, (Wisd. xi. 5,) or by digging wells, ver. 24. C.—This plague lasted a full week, ver. 25. Wisdom xi. 7, *thou gavest human blood to the unjust.*

CHAP. VIII. VER. 7. *Frogs,* few in number, and brought by the ministry of devils. M.

VER. 8. *Pray ye to the Lord, &c.* By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take them away: God being pleased to abridge in this the power of Satan. So we see they could not afterwards produce the lesser insects; and in this restrain. of the power of the devil, were forced to acknowledge *the finger of God*



12 And Moses and Aaron went forth from Pharaoh: and Moses cried to the Lord for the promise, which he had made to Pharaoh concerning the frogs.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 And they gathered them together into immense heaps, and the land was corrupted.

15 And Pharaoh seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth; and may there be sciniphs in all the land of Egypt.

17 And they did so. And Aaron stretched forth his hand, holding the rod; and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

18 And the magicians with their enchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts.

19 And the magicians said to Pharaoh: This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharaoh; for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.

22 And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

• Wisd. xvi. 9.

24 And the Lord did so.\* And there came a very grievous swarm of flies into the houses of Pharaoh and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharaoh called Moses and Aaron, and said to them: Go and sacrifice to your God in this land.

26 And Moses said: It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us.

27 We will go three days' journey into the wilderness; and we will sacrifice to the Lord our God,<sup>b</sup> as he hath commanded us.

28 And Pharaoh said: I will let you go to sacrifice to the Lord your God in the wilderness, but go no farther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharaoh, and from his servants, and from his people to-morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharaoh, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharaoh, and from his servants, and from his people: there was not left so much as one.

32 And Pharaoh's heart was hardened, so that neither this time would he let the people go.

## CHAP. IX.

*The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharaoh promiseth again to let the people go, and breaketh his word.*

AND the Lord said to Moses: Go in to Pharaoh, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

2 But if thou refuse, and withhold them still:

3 Behold my hand shall be upon thy fields; and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

<sup>b</sup> Supra, iii. 18.

VER. 14. *Corrupted.* This helped to produce the ensuing plague of flies, &c. C.

VER. 15. *Pharaoh hardened his own heart.* By this we see that Pharaoh was himself the efficient cause of his heart being hardened, and not God. See the same repeated in ver. 32, *Pharaoh hardened his heart at this time also*; likewise chap. ix. 7, 35, and chap. xiii. 15. Ch.—This is the constant doctrine of the holy Fathers, S. Aug. ser. 88, de Temp. q. 18, 28, 36; S. Basil, Orat., “that God is not the author of evil.” S. Chrys. hom. 67, in Jo., &c. Hence Origen, Periar. 3, says, “The Scripture sheweth manifestly that Pharaoh was hardened by his own will; for God said to him, *thou wouldst not: if thou wilt not dismiss Israel.*” Even the priests of the Philistines were so well convinced of this, that they said, (1 Kings vi. 6,) *Why do you harden your hearts, as Egypt and Pharaoh hardened their hearts?* God therefore hardened them only by not absolutely hindering their wickedness, and by punishing them with less severity, as they did not deserve to be corrected like dear children, Heb. xii.—*Perdition is from thyself*, Osee xiii. 9. Thus God cast Pharaoh into the sea, by permitting, not by forcing, him to enter, Exod. xv. 4. How shocking must then the blasphemous doctrine of Zuinglius, (Ser. de Provid. 5,) Calvin, (Instit. viii. 17,) &c., appear, who attribute every wicked deed to God, though they pretend at the same time that he is not unjust, even when he commands and impels a man to commit murder or adultery! The light of reason may suffice to confute such absurdity. W.

VER. 16. *Sciniphs, or Cinifs, Heb. Chinnim, small flying insects, very troublesome both to men and beasts.* Ch.—Like midges. Origen, hom. 4. Others think they were lice. Bochart. Pharaoh is not forewarned of this plague.

VER. 18. *Practised, fecerunt*; the same expression as ver. 7. God was pleased to show here the vanity of their attempts, and the imbecility of the devil, who could not even bring a single animalcule or insect, though he had before appeared to work great wonders. T.

VER. 19. *Finger, the spirit*, (Luke xi. 20, compare Matt. xii. 28,) or power of God. Isa. xl. 12. The magicians here confess that Moses is something more than themselves. C.—Thus God interferes, whenever a contest of miracles, real or apparent, might lead any sincere seeker astray. He caused the priests of Baal to be confounded (3 Kings xix.); and Simon Magus, flying in the air, was hurled down at the prayer of S. Peter. Hegesip. Cyrola, the Arian patriarch, attempting to deceive the people, by giving sight to a man whom he bribed to feign himself blind; and Calvin, who wished to have the honour of raising a man to life, at Geneva, by the like imposition, were both deservedly covered with confusion; while, of those unhappy men who joined in the collusion, one lost his sight, and the other his life. Greg. of Tours ii. Hist. 3. Bolsec. On such occasions we are admonished to be on our guard, and to adhere to the old religion. Deut. xiii.; Matt. xxiv. W.—The magicians, though fully convinced, were not still converted.

VER. 21. *Flies.* Heb. *carob*. Sept. “dog-flies.” Some include under this plague all sorts of wild beasts. Josep. ii. 13; Wisd. xi. 9, 16, 18.

VER. 22. *Gessen*, where the Hebrews dwelt. The Egyptians who lived among them would not, however, escape this plague.

VER. 24. *The Lord*, without the intervention of the rod, lest any inherent power might be supposed to rest in it. M.—*Corrupted*, ravaged; men and beasts being destroyed by their bite or sting. Psal. lxxvii. 45; Wisd. xvi. 9.

VER. 26. *The abominations, &c.* That is, the things they worship for gods: oxen, rams, &c. It is the usual style of the Scriptures to call all idols and false gods, *abominations*; to signify how much the people of God ought to detest and abhor them. Ch.

VER. 32. *Hardened.* Heb. and Sept. “Pharaoh hardened his heart this time also.” M.

CHAP. IX. VER. 3. *My hand.* God inflicts the fourth, fifth, and tenth plagues without Moses.



4 And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

5 And the Lord appointed a time, saying: To-morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

7 And Pharaoh sent to see; and there was not any thing dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.

8 And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh.

9 And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt.

10 And they took ashes out of the chimney, and stood before Pharaoh, and Moses sprinkled it in the air; and there came boils with swelling blains in men and beasts.

11 Neither could the magicians stand before Moses, for the boils that were upon them, and in all the land of Egypt.

12 And the Lord hardened Pharaoh's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

13 And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and thou shalt say to him: Thus saith the Lord, the God of the Hebrews: Let my people go to sacrifice to me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayst know there is none like me in all the earth.

15 For now I will stretch out my hand to strike thee, and thy people, with pestilence, and thou shalt perish from the earth.

16 \*And therefore have I raised thee, that I may show my power in thee, and my name may be spoken of throughout all the earth.

17 Dost thou yet hold back my people; and wilt thou not let them go?

18 Behold I will cause it to rain to-morrow at this same hour, an exceeding great hail; such as hath not been in Egypt from the day that it was founded, until this present time.

19 Send therefore now presently, and gather together thy cattle, and all that thou hast in the field; for men and beasts, and all things that shall be found abroad, and not

gathered together out of the fields which the hail shall fall upon, shall die.

20 He that feared the word of the Lord among Pharaoh's servants, made his servants and his cattle flee into houses:

21 But he that regarded not the word of the Lord, left his servants, and his cattle in the fields.

22 And the Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

23 <sup>b</sup>And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded.

25 And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country.

26 Only in the land of Gessen, where the children of Israel were, the hail fell not.

27 And Pharaoh sent and called Moses and Aaron, saying to them: I have sinned this time also, the Lord is just: I and my people are wicked.

28 Pray ye to the Lord that the thunderings of God and the hail may cease: that I may let you go, and that ye may stay here no longer.

29 Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord, and the thunders shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's:

30 But I know that neither thou, nor thy servants do yet fear the Lord God.

31 The flax therefore, and the barley were hurt, because the barley was green, and the flax was now balled:

32 But the wheat, and other winter corn were not hurt, because they were lateward.

33 And when Moses was gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

34 And Pharaoh seeing that the rain, and the hail, and the thunders were ceased, increased his sin:

35 And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.

<sup>a</sup> Rom. ix. 17.

<sup>b</sup> Wisd. xvi. 16, and xix. 19.

VER. 5. *Land.* Moses related all this to the king, according to the Samaritan copy.

VER. 6. *All the beasts.* That is, many of all kinds. Ch.

VER. 7. *Hardened.* He did not beg for a deliverance, as the beasts were aced. M.

VER. 9. *Blains.* Pestiferous or burning swellings. C.

VER. 11. *Stand before to oppose Moses.* They could not screen themselves. H.

VER. 12. *Hardened, &c.* See the annotations above, chap. v. 21; vii. 3, and viii. 15. Ch.—*The wicked man, when he is come into the depth of sins, condemneth: but ignominy and reproach follow him,* Prov. xviii. 3.

VER. 14. *Plagues of fire and hail, that thy heart may relent.* But as all my chastisements will not produce this effect, I will be glorified in thy fall. H.—I

could now strike thee dead, (ver. 15,) but I reserve thee for a more dreadful punishment, (ver. 17,) in the waters of the Red Sea. C.

VER. 15. *Pestilence,* or various evils which now came fast upon Pharaoh. M.

VER. 16. *Raised thee to the throne,* or preserved thee hitherto from the former plagues. God disposes of things in such a manner as to draw good out of the evil designs of men. S. A. de C. D. xi. 17. Rom. ix. 17. C.

VER. 19. *Cattle.* Some have escaped the former plague, or the Egyptians had purchased more from their neighbours, and in the land of Gessen. H.—God tempers justice with mercy. S. Aug. q. 33.

VER. 24. *In all the land of.* So the Heb.: but the Sam. and some Heb. MS. have simply in Egypt. Ken.—*Founded,* about 627 years before.

VER. 32. *Lateward.* The hail fell in February. Bonfrere.

VER. 35. *Hard.* Heb. "and he hardened his heart." W.



## CHAP. X.

*The eighth plague of the locusts. The ninth, of darkness: Pharaoh is still hardened.*

**A**ND the Lord said to Moses: Go in to Pharaoh; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him.

2 And thou mayst tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord.

3 Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me.

4 <sup>a</sup>But if thou resist, and wilt not let them go, behold I will bring in to-morrow the locusts into thy coasts;

5 To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharaoh.

7 And Pharaoh's servants said to him: How long shall we endure this scandal? let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

8 And they called back Moses, and Aaron, to Pharaoh; and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10 And Pharaoh answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharaoh's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that

<sup>a</sup> Wisd. xvi. 9.

day, and night; and when it was morning, the burning wind raised the locusts.

14 And they came up over the whole land of Egypt, and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left; and there remained not any thing that was green on the trees, or in the herbs of the earth, in all Egypt.

16 Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moses going forth from the presence of Pharaoh, prayed to the Lord:

19 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.

20 And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go.

21 And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt.

22 And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

23 <sup>b</sup>No man saw his brother, nor moved himself out of the place where he was: <sup>c</sup>but wheresoever the children of Israel dwelt, there was light.

24 And Pharaoh called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

26 All the flocks shall go with us; there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

27 And the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

<sup>b</sup> Wisd. xvii. 2.—<sup>c</sup> Wisd. xviii. 1.

CHAP. X. VER. 1. *Servants.* They took occasion, from God's withdrawing his chastisements, to become more obdurate. S. Aug. q. 30, and 36.

VER. 9. *Herds.* Out of which the Lord may choose what victims he requires. M.—The people of Egypt kept solemnities of this description. Herod. ii. 58, 59.

VER. 10. *So be.* A form of imprecation mixed with scorn: as, I shall not let you go, so may God abandon you. C.

VER. 11. *Desired.* Moses had requested that all might go. He had not specified the men only, as the king boldly asserts. M.

VER. 13. *Wind* from "the south," (Sept.) or "east," (*Kadim*), or perhaps blowing from the south-east. Bonfrere. The locusts would come from Ethiopia, or from Arabia, in both which countries they abound. Ludolf, &c. They lay their eggs in autumn, and hatch in spring. Frequently they devastate one country after another. They are very large in the East, and sometimes will fasten upon

the heads of serpents, and destroy them, as they did on this occasion the Egyptians. Wisd. xvi. 9.

VER. 14. *Hereafter.* Joel, i. 2, speaking of locusts which infested Judea uses the same expressions to denote a very heavy judgment. C.

VER. 19. *West.* Heb. *sea*, (Mediterranean,) to the north and west of Egypt.—*Red Sea.* Heb. "of suph," or green herbs, which abound there. It has also a reddish appearance in some places, from the coral branches of a saffron colour. C.

VER. 21. *Darkness upon the land of Egypt so thick that it may be felt.* By means of the gross exhalations, which were to cause and accompany the darkness. Ch.—Thus were the Egyptians punished for keeping the Hebrews in dark prisons. M.—Philo says, even a lighted lamp or fire was extinguished. The Egyptians were affrighted with hideous spectres and evil angels. Psal. lxxvii. 49; Wisd. xvii. 4.



29 Moses answered : So shall it be as thou hast spoken, I will not see thy face any more.

## CHAP. XI.

*Pharao and his people are threatened with the death of their first-born.*

AND the Lord said to Moses : Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go, and thrust you out.

2 \*Therefore thou shalt tell all the people, that every man ask of his friend, and every woman of her neighbour, vessels of silver, and of gold.

3 And the Lord will give favour to his people in the sight of the Egyptians. <sup>a</sup>And Moses was a very great man in the land of Egypt, in the sight of Pharao's servants, and of all the people.

4 And he said : Thus saith the Lord : At midnight I will enter into Egypt :

5 And every first-born in the land of the Egyptians shall die, from the first-born of Pharao who sitteth on his throne, even to the first-born of the handmaid that is at the mil., and all the first-born of beasts.

6 And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be hereafter

7 But with all the children of Israel there shall not a dog make the least noise, from man even to beast ; that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8 And all these thy servants shall come down to me, and shall worship me, saying : Go forth thou, and all the people that is under thee : after that we will go out.

9 And he went out from Pharao exceeding angry. But the Lord said to Moses : Pharao will not hear you, that many signs may be done in the land of Egypt.

<sup>a</sup> Supra, iii. 22 ; Infra, xii. 35.

VER. 29. *More.* Of my own accord. M.—Thou wilt send for me. C.  
CHAP. XI. VER. 1. *To Moses*, before he was gone out from Pharao. M.—This revelation had been made at Mount Horeb.

VER. 2. *Ask* ; "not borrow," as the Protestants translate ; nor "jewels of silver," but *vessels*, such as the princes offered at the dedication of the tabernacle, Num. vii.

VER. 3. *The Lord.* The Sam. makes this a continuation of God's speech, "and I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask.—4. For, about midnight, I will go forth into the midst of the land of Egypt.—5. And every first-born in the land of Egypt shall die, &c. (as in our fifth verse).—6. And there, &c.—7. But against any of the children of Israel shall not a dog move his tongue, against man, nor even against beast, that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel.—8. And thou also shalt be greatly honoured in the land of Egypt, in the sight of Pharao's servants, and in the sight of the people.—9. Then said Moses unto Pharao, Thus saith Jehovah : Israel is my son, my first-born ; and I said unto thee, Let my son go, that he may serve me.—10. But thou hast refused to let him go ; behold ! therefore Jehovah slayeth thy son, thy first-born."—11. And Moses said, (as above, ver. 4, 5, 6, 7, 8, 9, 10.) The Jews have retained the parts of the 3rd and 8th verses, which were honourable to their nation, but they have given them as an historical narration. The 9th and 10th verses in the Sam. copy, record what God had before commanded Moses to declare, chap. iv. 22, 33. As, therefore, all had been once written in the Heb. text, the transcribers might probably think themselves dispensed from repeating the same things ; and thus they might change some passages, and still repel the accusation of any wilful corruption.—*Moses.* This exaltation of Moses and the people took place only after the slaughter of the first-born. Chap. xii. 36. Hence the Sept. observes here, the *Egyptians gave or lent them (echresan)* all. H.

VER. 4. *I will enter*, by means of a good angel, (Wisd. xviii. 14. S. Chrys.,) or by evil angels. Psal. lxxvii. 49. S. Aug. *ibid.* C.—Moses spoke this on the morning of the 14th Nisan ; and that same night, after the paschal lamb had been eaten, the dreadful carnage commenced. M.

VER. 9. *Angry*, at such obstinacy. M.

VER. 10. *The Lord hardened*, &c. See the annotations above, chap. iv. 21, and chap. vii. 3.

CHAP. XII. VER. 1. *Said*, some time before. Moses mentions all the plagues together. M.

10 And Moses and Aaron did all the wonders that are written, before Pharao. And the Lord hardened Pharao's heart, neither did he let the children of Israel go out of his land.

## CHAP. XII.

*The manner of preparing and eating the paschal lamb: the first-born of Egypt are all slain: the Israelites depart.*

AND the Lord said to Moses and Aaron in the land of Egypt :

2 This month shall be to you the beginning of months ; it shall be the first in the months of the year.

3 Speak ye to the whole assembly of the children of Israel, and say to them : On the tenth day of this month let every man take a lamb by their families and houses.

4 But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb.

5 And it shall be a lamb without blemish, a male, of one year ; according to which rite also you shall take a kid.

6 And you shall keep it until the fourteenth day of this month ; and the whole multitude of the children of Israel shall sacrifice it in the evening.

7 And they shall take of the blood thereof, and put it upon both the side-posts, and on the upper door-posts of the houses, wherein they shall eat it.

8 And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.

9 You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire ; you shall eat the head with the feet and entrails thereof.

10 Neither shall there remain any thing of it until

<sup>b</sup> Eccli. xlv. 1.

VER. 2. *Year*, sacred or ecclesiastical, which is most commonly used in Scripture. The civil year commenced with Tisri, in September, and regulated the jubilee, contracts, &c. *Lapide.*—January was the first month to determine the age of trees, and August to decide when cattle became liable to be tithed. Chap. xxii. 29 ; Levit. xix. 23. C.

VER. 3. *Day.* This regarded only the present occasion. Jonathan.—The Jews no longer eat the paschal lamb, as they are banished from Chanaan. C.

VER. 4. *Less.* Moses does not specify the number. But it never comprised fewer than ten, nor more than twenty, in which number Menoch does not think women or children are comprised.

VER. 5. *Lamb.* Heb. *sse*, which denotes the young of either sheep or goats. Kimchi. He who had not a lamb, was to sacrifice a kid. Theodoret.—*A kid* The *Phase* might be performed either with a lamb or with a kid ; and all the same rites and ceremonies were to be used with the one as with the other. Ch.—Many have asserted, that both were to be sacrificed. But custom decides against them. All was to be perfect, *Momim*, as even the pagans required (Grotius) ; and God (Lev. xxii. 22) orders the victims in general must have no fault. The Egyptians rejected them, if they were even spotted, or twins.—*A male*, as all holocausts were to be. C.—*One year*, not older, though it would do if above eight days old. M.—The paschal lamb prefigured Jesus Christ, who has redeemed us by his death, being holy, set apart, and condescending to feed us with his sacred person, in the blessed Eucharist. Here we eat the lamb without breaking a bone, though we take the whole victim. John xix. 36 ; 1 Cor. v. 7. C.—To fulfil this figure, Christ substituted his own body, and, making his apostles priests, ordered them to continue this sacrifice for ever. The unleavened bread, and the cup, (Luke xxii. 17,) clearly denoted the blessed Sacrament, which was ordered to be eaten in the house or church of God. S. Cyp. Unit. See S. Greg. hom. 22 in Evang. Tert. c. Marc. iv. "The bread he made his own body." If, therefore, the truth must surpass the figure, surely the blessed Sacrament must be more than bread and wine ; otherwise it would yield in excellence and signification to the paschal lamb. W.

VER. 8. *Unleavened*, in testimony of innocence, 1 Cor. v. 7.—*Lettuce*, or some "bitter herbs." Heb. and Sept.

VER. 9. *Raw.* The Heb. term *na* occurs no where else, and may perhaps signify half-roasted or boiled, *semicoctum*. It cannot be inferred from this prohibition, that the Hebrews commonly lived on such food.—*In water*, as the other victims usually were, 1 Kings ii. 13 : 3 Par. xxxv. 18.—*You shall eat*, is not in



morning. <sup>a</sup>If there be any thing left, you shall burn it with fire.

11 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

12 And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgments; I *am* the Lord.

13 And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

14 And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance.

15 Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses; whosoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

16 The first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.

17 And you shall observe *the feast of the unleavened bread*: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

18 <sup>b</sup>The first month, the fourteenth day of the month, in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month, in the evening.

19 Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land.

20 You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread.

21 And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Phase.

22 <sup>c</sup>And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door therewith, and both the door-cheeks: let none of you go out of the door of his house till morning.

23 For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.

24 Thou shalt keep this thing as a law for thee and thy children for ever.

25 And when you have entered into the land which the Lord will give you, as he hath promised, you shall observe these ceremonies.

26 And when your children shall say to you: What is the meaning of this service?

27 You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

28 And the children of Israel going forth, did as the Lord had commanded Moses and Aaron.

29 And it came to pass at midnight, <sup>d</sup>the Lord slew every first-born in the land of Egypt, from the first-born of Pharaoh, who sat on his throne, <sup>e</sup>unto the first-born of the captive woman that was in the prison, and all the first-born of cattle.

30 And Pharaoh arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

31 And Pharaoh calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel: go, sacrifice to the Lord as you say.

32 Your sheep and herds take along with you, as you demanded, and departing bless me.

33 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

34 The people therefore took dough before it was leavened; and tying it in *their* cloaks, put it on their shoulders.

<sup>a</sup> Lev. vii. 15.—<sup>b</sup> Lev. xxiii. 5; Num. xxv<sup>th</sup> 16.

<sup>c</sup> Heb. xi. 28.—<sup>d</sup> Supra, xi. 5.—<sup>e</sup> Wisd. xviii. 5.

the original, nor in the Sept. We may supply it, however, or "you shall roast all, head," &c., but in eating, you shall avoid breaking any bone, as the Sept. and Syr. express it, (ver. 10,) and as we read, ver. 46, and Numb. ix. 12. These were to be burnt, that they might not be profaned. C.

VER. 11. *Haste*, as all the aforesaid prescriptions intimate. M.—Many of them regarded only this occasion, and were not required afterwards.—*Phase*, which the Chaldee writes Pascha, signifies the *passing over* (C.) of the destroying angel, when he spared those houses only which were marked with blood, to insinuate the necessity of faith in Christ's death. H.

VER. 12. *First-born*, often denotes the most beloved; or, when spoken of those under oppression, the most miserable. Isa. xiv. 30; Psal. lxxxvii. 27. Moses observes, (ver. 30,) that every house had *one dead*, which would not probably be true of the first-born, taken in a literal sense; but where there was no child, there the most dear and honourable person was cut off. Hab. iii. 13, 14.—*Gods*, idols, whose statues some assert were overthrown (S. Jer. ep. ad Fabiol. Euseb. Præp. ix. ult.); or carved animals, which were adored by the Egyptians (Origen); or the word may imply that the princes and judges of the land would be mostly destroyed. C.

VER. 14. *This day*. The Jews assert, that as their fathers were delivered out of Egypt on the 15<sup>th</sup> of Nisan, so Israel will be redeemed on that day by the Messiah; which has been literally verified in Jesus Christ.—*Everlasting*. This is what will be done with respect to our Christian passover, (C.) of which the Jewish was a figure, designed to subsist as long as their republic. M.

VER. 15. *Perish*, either by sudden death, or by forfeiting all the prerogatives of God's people (ver. 19); or, his offence shall be deemed mortal. See Gen.

xvii. 14. The punishment of *Kerith*, separation, among the Jews, bore some resemblance to our excommunication.

VER. 16. *Eating*. On the sabbath, meat was not even to be prepared. Chap. xvi. 23.

VER. 18. *Unleavened bread*. By this it appears, that our Saviour made use of unleavened bread in the institution of the blessed Sacrament, which was on the evening of the paschal solemnity, at which time there was no leavened bread to be found in Israel.

VER. 19. *Stranger*. Heb. *gor*, signifies also a proselyte. M. See ver. 43.—Only those men who had been circumcised were allowed to eat the Phase. Women, belonging to the Hebrews, might partake of it. The unclean were excluded. C.

VER. 22. *Hyssop*; Heb. *atsub*: which some translate rosemary. M.—*Sprinkle*, &c. This sprinkling the doors of the Israelites with the blood of the paschal lamb, in order to their being delivered from the sword of the destroying angel, was a lively figure of our redemption by the blood of Christ. Ch.—S. Jerome, in Isa. lxvi., says the doors were to be sprinkled in the form of a cross.

VER. 24. *Children*; twelve years old. Luke ii. 42. M.

VER. 27. *Victim*, sacrificed upon the altar, in honour of the passage, &c. It was a true "sacrifice of propitiation," as the Arab. translates, and of thanks giving. C.

VER. 30. *Pharaoh*, who it seems was not the eldest son. Where the first-born of a family had a son, both were consigned to destruction. M.

VER. 32. *Bless me*, by exposing me to no further danger by your stay.

VER. 34. *Leavened*; which dough afterwards made unleavened ember-cakes. C.



35 <sup>a</sup>And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

37 <sup>b</sup>And the children of Israel set forward from Ramesse to Socoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude, without number, went up also with them, sheep and herds, and beasts of divers kinds, exceeding many.

39 And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth-cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay; neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years:

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase; no foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 <sup>c</sup>In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the

children of Israel out of the land of Egypt by their companies.

## CHAP. XIII.

*The paschal solemnity is to be observed; and the first-born are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.*

AND the Lord spoke to Moses, saying:

2 <sup>d</sup>Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chanaanite, and the Hethite, and the Amorrite, and the Hevite, and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacred rites in this month.

6 Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

12 <sup>e</sup>Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13 The first-born of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men thou shalt redeem with a price.

<sup>a</sup> Supra, iii. 22, and xi. 2.—<sup>b</sup> A. M. 2513, A. C. 1491.—<sup>c</sup> Num. ix. 12; John xix. 36.

<sup>d</sup> Infra, xxxiv. 19;

Lev. xxvii. 26; Num. viii. 16; Luke ii. 23.—<sup>e</sup> Infra, xxii. 29, and xxxiv. 19; Ezech. xlv. 30.

VER. 37. *Ramesse.* The first of the 42 stations or encampments of the Hebrews. M.—*About.* Moses does not speak with such precision, as after the people had been numbered, and were found, 13 months after, to be 603,550 men, without the Levites, or those under 20 years. C.

VER. 40. *Egypt.* Sam. and Sept. add "and in the land of Chanaan, they and their fathers," dating from the departure of Abraham from Haran in his 75th year; from which period, till Jacob's going into Egypt, 215 years elapsed. H.

VER. 42. *Observable,* in which the Lord has been our sentinel and preserver. Vatab.

CHAP. XIII. VER. 2. *Sanctify unto me every first-born.* Sanctification in this place means, that the first-born males of the Hebrews should be deputed to the ministry in the Divine worship: and the first-born of beasts to be given for a sacrifice. Ch.—*Sanctify,* set apart. M.—*Openeth,* the first male fruit of the womb. If a female was born the first, none of the children were to be redeemed.

Luke ii. 23. Jesus Christ submitted to this law; though, on account of his miraculous conception and birth, he was not subjected to it. C.

VER. 4. *Corn.* Heb. *Abib*; which was styled Nisan after the Babylonian captivity. At this time, peculiar names were not yet given to the months, by the Hebrews or Egyptians. C.—They were distinguished by their respective order, productions, or appearances. H.

VER. 9. *And it, &c.* The festivals appointed by God and his Church, naturally remind us of the favours which we have received, and help us to meditate on the law. H.—The Jews, understanding the precept literally, write verses taken from this chapter, and Deut. vi. and xi., upon parchment, and bind these *tephylins*, or phylacteries, on their forehead. Jesus Christ condemns the vanity of the Pharisees, who wore these bandages extremely large. Matt. xxiii. 5.

VER. 13. *Price.* The first offspring of impure animals were to be redeemed



14 And when thy son shall ask thee to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharaoh was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt, from the first-born of man to the first-born of beasts: therefore I sacrifice to the Lord all that openeth the womb of the male sex, and all the first-born of my sons I redeem.

16 "And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand.

17 And when Pharaoh had sent out the people, the Lord led them not by the way of the land of the Philistines, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

18 But he led them about by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took Joseph's bones with him: because he had abjured the children of Israel, saying: "God shall visit you, carry out my bones from hence with you.

20 And marching from Socoth, they encamped in Etham, in the utmost coasts of the wilderness.

21 "And the Lord went before them to show the way, by day in a pillar of a cloud, and by night in a pillar of fire; that he might be the guide of their journey at both times.

22 There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

## CHAP. XIV.

*Pharaoh pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharaoh and his army, following them, are drowned.*

**A**ND the Lord spoke to Moses, saying:  
2 Speak to the children of Israel: Let them turn and encamp over against Pihahiroth, which is between Magdal and the sea over against Beelsephon: you shall encamp before it upon the sea.

a Deut. vi. 8.—b Gen. i. 24.—c Num. xiv. 14; 2 Esdr. ix. 12, and 19;

or killed; those of the pure were to be offered in sacrifice. Num. xviii. 15. Philo. Dogs, cats, poultry, &c. were to be slain. Deut. xxiii. 18. C.

VER. 14. *To-morrow.* At any future period. Matt. vi. 2. M.

VER. 15. *Hardened.* Heb. "by himself," or by his own malice. W.

VER. 17. *Lest.* God maketh use of precautions, to show the free-will of man. W.—The Philistines had before made a great slaughter of the Ephraimites, 1 Par. vii. 21. The Chanaanites would also be ready to oppose the Hebrews, if they had attempted to enter by the road of Pelusium, and perhaps the Idumeans and Amalecites also would have met them in front, while the Egyptians attacked their rear. C.

VER. 18. *Armed,* in order of battle. Heb. *emssim*, "by fives," or in five battalions. Jos. i. 14; Judg. viii. 11. C.

VER. 19. *Joseph's.* This attention to the dead is commended. Heb. xi. W.—S. Stephen assures us, that the bones of the other patriarchs were deposited at Sichem; and we may conclude, that they were transported on this occasion by their respective families. Acts vii. 16.

VER. 20. *Etham.* A city on the banks of the Red Sea, giving its name to one of the gulfs, which the Greeks called after the city Heroopolis. Plin. vi. 29.

VER. 22. *Never.* From the station of Etham; or, if we follow S. Jerom, from that of Socoth, or even from Ramesses, according to Bonfrere, till the passage of the Jordan, when the ark supplied its want. Jos. iii. 11. This cloud assumed different appearances, as the exigencies of the Hebrews required. It was a figure of baptism (1 Cor. x. 1); the fire designated Jesus Christ, and the cloud the Holy Ghost. S. Amb. de Sac. 6. C.

CHAP. XIV. VER. 1. *Beelsephon* mean "the lord of the watch-tower."

3 And Pharaoh will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

4 And I shall harden his heart, and he will pursue you: and I shall be glorified in Pharaoh, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyptians that the people was fled: and the heart of Pharaoh and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the children of Israel; but they were gone forth in a mighty hand.

9 "And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharaoh's horse and chariots, and the whole army were in Pihahiroth, before Beelsephon.

10 And when Pharaoh drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them. and they feared exceedingly, and cried to the Lord,

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians? for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand and see the great wonders of the Lord, which he will do this day; for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will fight for you, and you shall hold your peace.

1 Cor. x. 1.—d Jos. xxiv. 6; 1 Mac. iv. 9.

Some think an idol was thus denominated, whose office it was to prevent people from quitting the country. How vain were his efforts against God's people!

VER. 3. *In* Between craggy mountains and the Red Sea. H.

VER. 4. *And he will.* Protestants falsely translate, "that he may," &c., contrary to the Heb. and other versions. W.

VER. 6. *People,* fit for war, who could be got ready on such short warning. Ezechiel (ap Eus.) makes the number amount to a million.

VER. 7. *Captains.* Sept. "Tristatas." Three men rode on every chariot, which was armed with scythes, to cut down all that came within contact, the chief warrior, with his armour-bearer and charioteer. S. Greg. Nys. II.

VER. 8. *Hand.* Without any dread. Num. xv. 30. C.—All the army of Egypt could do nothing against them. Yet presently, at their approach, the Hebrews were suffered to fall into dismay, that they might learn not to confide in their multitudes, and might pray with greater earnestness for protection, ver. 10.

VER. 12. *Wilderness.* This is the language of dastardly souls. They had begun to be almost in love with their chains. Every difficulty gives them occasion to repine at the gracious purposes of God, and the exertions of his servant Moses. But God bears patiently with the defects of a carnal and long-oppressed nation. H. v. 13.—The wiser sort pray to God, while others thus upbraid Moses.

VER. 13. *Ever.* They saw their floating carcasses the following morning. Heb. "you shall not see the Egyptians any more as you see them at present." They were not in the same condition.

VER. 14. *Peace.* You will not have to draw a sword. The Syriac subjoins "Therefore Moses cried unto the Lord," which connects this with the following verse. C.



15 And the Lord said to Moses: Why criest thou to me? Speak to the children of Israel to go forward.

16 But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.

17 And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharaoh, and in all his host, and in his chariots and in his horsemen.

18 And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharaoh, and in his chariots, and in his horsemen.

19 And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore-part,

20 Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.

21 And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.

22 And the children of Israel went in through the midst of the sea dried up; for the water was as a wall on their right hand and on their left.

23 And the Egyptians pursuing went in after them, and all Pharaoh's horses, his chariots and horsemen, through the midst of the sea.

24 And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.

25 And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us.

26 And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.

27 And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain.

29 But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:

30 And the Lord delivered Israel in that day out of the hands of the Egyptians.

31 And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant.

## CHAP. XV.

*The canticle of Moses. The bitter waters of Mara are made sweet.*

THEN Moses and the children of Israel sung this canticle to the Lord, and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.

2 The Lord is my strength and my praise, and he is become salvation to me: he is my God, and I will glorify him: the God of my father, and I will exalt him.

3 The Lord is as a man of war, Almighty is his name.

4 Pharaoh's chariots and his army he hath cast into the sea: his chosen captains are drowned in the Red Sea.

5 The depths have covered them, they are sunk to the bottom like a stone.

6 Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.

7 And in the multitude of thy glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.

8 And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.

9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

11 Who is like to thee, among the strong, O Lord? who is like to thee, glorious in holiness, terrible and praise-worthy, doing wonders?

<sup>a</sup> Psal. lxxvii. 13, and civ. 37, and cxiii. 3; Heb. xi. 29.—<sup>b</sup> Wisd. xviii. 15.

<sup>c</sup> Wisd. x. 20.—<sup>d</sup> Psal. cxvii. 14; Isa. xli. 2.

VER. 15. *Criest.* "A vehement desire is a cry, which reaches the ears of the Lord." S. Bern.

VER. 17. *To pursue.* God did not restrain the perverse will of the Egyptians; but suffered them to be guided by their blind passions, and to rush presumptuously into the bed of the sea. If the retiring of its waters had been owing to any natural cause, this wise nation could not be ignorant but that, at the stated time, the ebbing would cease, and consequently that they would be overtaken by the waters. But the waters stood up like walls on both sides; and they were so infatuated as to suppose that the miracle would be continued for their protection. H.

VER. 20. *A dark cloud, and enlightening the night.* It was a dark cloud to the Egyptians; but enlightened the night to the Israelites, by giving them a great light.

VER. 21. *Wind.* This served to dry up the sandy channel of the Red Sea, which was mixed with mud and weeds.

VER. 24. *Watch.* About four o'clock. The Hebrews divided the night into three equal parts, (C.) or four, consisting each of three hours, (M.) which varied in length as the night was longer. H.

VER. 31. *Sea shore.* The Hebrews would thus again be enriched by their spoils. C.—*Servant.* Those who believe God, submit to the directions of his ambassadors. S. Jerom in Philem. 5. In this merited catastrophe of the Egyptians, which fixed the last seal to the mission of Moses, the Fathers contemplate

how God's servants are rescued by baptism, and by the merits of Jesus Christ, from Satan and from all sin. 1 Cor. x. 1, 4. Orig. hom. 5. H.

CHAP. XV. VER. 1. *Canticle.* Origen reckons this to be the most ancient piece of poetry. C.—*Let us sing.* So the Sept. The Heb. has "I will sing . . . for he hath triumphed gloriously." This canticle was composed by Moses, about 1491 years B. C. H.

VER. 2. *Praise.* The printed Heb. is here irregular, but some MSS. agree with the Vulg., Chal., and Arab. Ken. i. p. 400.—To him my praise is due on all titles. H.—*God.* Heb. *al*, "the strong one." M.

VER. 3. *The Lord.* Sept. "breaking wars in pieces," A MAN OF WAR, a conqueror. C.—*Almighty.* Jere, *I am.* This is the most awful and incommunicable name. H.

VER. 4. *Captains.* Lit. Princes. Heb. *ssolssim*, chiefs. The three great officers. Chap. xiv. 7.

VER. 7. *Wrath.* A tempest of lightning. See Isa. lxiii. 11; Habac. iii. 15.

VER. 8. *Together.* "Congealed on either side," as the Chal. and Sept. express it. C.

VER. 10. *Wind.* Sept. "spirit," which S. Amb. and S. Aug. understand of the Holy Ghost. C.

VER. 11. *Who . . . Lord.* The initials of these four Hebrew letters, which the Maccabees placed on their banners, (*m c b i*.) probably gave that title to



12 Thou stretchedst forth thy hand, and the earth swallowed them.

13 In thy mercy thou hast been a leader to the people which thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become unmoveable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For Pharaoh went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

20 So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances.

21 And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified, the horse and his rider he hath thrown into the sea.

22 And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

23 And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

24 And the people murmured against Moses, saying: What shall we drink?

<sup>a</sup> Judith v. 15; Eccl. xxxviii. 5.—<sup>b</sup> Num. xxxiii. 9.

those stout heroes, who rose up in defence of their religion. H.—*Strong*, may be applied either to men, or to the pretended gods of the Gentiles, which seems to agree best with the sequel. Sept. "among the gods . . wonderful in praises."

VER. 12. *Earth*. When their carcasses were corrupted, such as were not eaten by fishes, mixed with the earth at the bottom, or on the shore of the sea.

VER. 13. *Hast been*. This is a prophecy of what should happen to the Hebrews till they should be put in quiet possession of Chanaan, (C.) of which they had an earnest, in the protection which they had already experienced. H.—*Holy*, on account of the temple, and of the patriarchs, and Jesus Christ, who dwelt there. M.

VER. 15. *Stiff*, with consternation. See Jos. ix. 9. Heb. instead of being stiff, says, they "melted away." Both words insinuate, that their heart was under such a violent struggle, that they could perform no duty.

VER. 17. *Mountain*. Chanaan was very mountainous, and different from Egypt. C.—Sion was the peculiar mountain of God, consecrated to his worship. M.

VER. 18. *And ever*. Lit. *et ultra*, "and beyond:" *eternum*, which denotes a long duration, is often used to mean a time that will have an end. To add the greater emphasis to it, the latter term is sometimes used when eternity is meant. The Sept. "The Lord shall reign over this generation, or age of the Mosaic law, and over an age lasting from Christ to the end, and still." His kingdom shall extend over all eternity. C.

VER. 20. *Mary*, or *Mariam*, as it was formerly pronounced, though the Masorets now read *Miriam*, may signify one "exalted, lady, star, bitterness of the sea."—*Prophetess*; having revelations from God, (Num. xii. 1,) and singing his praises.—*Of Aaron*. Moses passes over himself out of modesty. She is known by this title, whence it is supposed she never married. S. Amb. C.—*Timbrels*, which were already used in solemn worship.—*And dances*. Chorus may mean companies of women, singing and dancing in honour of God.

25 But he cried to the Lord, and he showed him a tree, \*which when he had cast into the waters, they were turned into sweetness. There he appointed him ordinances, and judgments, and there he proved him,

26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evil that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27 <sup>b</sup>And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

## CHAP. XVI.

*The people murmur for want of meat: God giveth them quails and manna*

AND they set forward from Elim,<sup>c</sup> and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.

2 And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness

3 And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full: Why have you brought us into this desert, that you might destroy all the multitude with famine?

4 And the Lord said to Moses: Behold I will rain bread from heaven for you; let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not.

5 But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day.

6 And Moses and Aaron said to the children of Israel. In the evening you shall know that the Lord hath brought you forth out of the land of Egypt:

7 And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?

<sup>c</sup> Wisd. xi. 2.—<sup>d</sup> A. M. 2513.

VER. 22. *Sur*, which is called *Etham*, "*Pough*," (Num. xxxiii. 7,) on which account both sides of the Red Sea are described by the same name; hence some have groundlessly asserted that the Hebrews came out of the Red Sea by the same way they entered it. H.

VER. 23. *Mara*, about half way between Suez and M. Sinai. C.

VER. 25. *A tree*, (lignum,) or piece of wood, which had the natural property here ascribed to it. Eccl. xxxviii. 4. C.—Though we can hardly suppose that all that collection of waters would be thus rendered sweet, unless God had given it a miraculous efficacy. H.—It foreshadowed the virtue of the cross. Theodoret ix. 26.—*Him*, Moses, and the people of Israel, of which he was now the sole head or king. H.

VER. 26. *Healer*. God delivered his people from every infirmity, which might prevent any one from joining the rest of their tribes on the night of the exit. Psal. civ. 37.

VER. 27. *Elim*, to the north-west of Sinai. Shaw says there are now only nine fountains. H.—The holy Job probably lived about this time, so that his book may serve to corroborate those truths, which were the objects of faith to some good men living among the Gentiles, as well as to the more favoured nation of the Jews. H.

CHAP. XVI. VER. 1. *Sin*, after they had encamped on the Red Sea. Num. xxxiii. 10. The 33rd station was also in the desert of Sin, or Cades. But that is far remote from this desert. Num. xx. 1. C.

VER. 4. *Prove*. Show by experience. Therefore he orders the Hebrews to gather manna only for one day, except on Friday. C.

VER. 5. *Provide*. Hence this day was called *Parasceve*, or the day of preparation.

VER. 7. *Morning*, when manna fell, as quails were brought the former evening, ver. 12, and 13. These fresh instances of protection might convince them that they had not been imposed upon by Moses in leaving Egypt. M.



8 And Moses said: In the evening the Lord will give you flesh to eat, and in the morning bread to the full: for he hath heard your murmurings, with which you have murmured against him, for what are we? your murmuring is not against us, but against the Lord.

9 Moses also said to Aaron: Say to the whole congregation of the children of Israel: Come before the Lord; for he hath heard your murmuring.

10 And when Aaron spoke to all the assembly of the children of Israel, they looked towards the wilderness;<sup>a</sup> and behold the glory of the Lord appeared in a cloud.

11 And the Lord spoke to Moses, saying:

12 I have heard the murmuring of the children of Israel, say to them: In the evening you shall eat flesh, and in the morning you shall have your fill of bread; and you shall know that I am the Lord your God.

13 So it came to pass in the evening,<sup>b</sup> that quails coming up, covered the camp: and in the morning a dew lay round about the camp.

14 And when it had covered the face of the earth, <sup>c</sup>it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar-frost on the ground.

15 And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: <sup>d</sup>This is the bread which the Lord hath given you to eat.

16 This is the word that the Lord hath commanded: Let every one gather of it as much as is enough to eat; a gomor for every man, according to the number of your souls that dwell in a tent, so shall you take of it.

17 And the children of Israel did so: and they gathered, one more, another less.

18 And they measured by the measure of a gomor;<sup>e</sup> neither had he more that had gathered more; nor did he find less that had provided less: but every one had gathered, according to what they were able to eat.

19 And Moses said to them: Let no man leave thereof till the morning.

20 And they hearkened not to him, but some of them left until the morning, and it began to be full of worms, and it putrified, and Moses was angry with them.

21 Now every one of them gathered in the morning, as much as might suffice to eat: and after the sun grew hot, it melted.

22 But on the sixth day they gathered twice as much, that is, two gomors every man: and all the rulers of the multitude came, and told Moses.

23 And he said to them: This is what the Lord hath spoken: To-morrow is the rest of the sabbath sanctified to the Lord. Whatsoever work is to be done, do it; and the meats that are to be dressed, dress them; and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moses had commanded, and it did not putrify, neither was there worm found in it.

25 And Moses said: Eat it to-day, because it is the sabbath of the Lord: to-day it shall not be found in the field.

26 Gather it six days; but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

27 And the seventh day came: and some of the people going forth to gather, found none.

28 And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

29 See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth out of his place the seventh day.

30 And the people kept the sabbath on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste thereof like to flour with honey.

32 And Moses said: This is the word which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.

33 And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold; and lay it up before the Lord, to keep unto your generations,

34 As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.

35 And the children of Israel ate manna forty years,

<sup>a</sup> Eccli. xiv. 3.—<sup>b</sup> Num. xi. 31.—<sup>c</sup> Supra, xvi. 20; Num. xi. 7; Psal. lxxvii. 24; John vi. 31.

<sup>d</sup> 1 Cor. x. 3.—<sup>e</sup> 2 Cor. viii. 15.—<sup>f</sup> 2 Esdr. ix. 21; Judith v. 15.

VER. 8. *Lord.* All rebellion against lawful authority is resented by God. D.

VER. 13. *Quails.* All the Oriental languages express these birds by *soolu*, though some have asserted that pheasants or locusts are here meant. Josephus (Ant. iii. 1) informs us, that great flocks of quails are found about the gulf of Arabia. They return into Europe from the warmer regions about the beginning of May, at which time God directed the course of vast multitudes to the camp of Israel. Hesychius says the chennion, a smaller species of quails, was salted and dried, as the Hebrews did theirs. Num. xi. 32. See Psal. lxxvii. 26. C.

VER. 15. *Manhu.* S. Jerom adds the explanation, (D.) which is almost universally adopted, though some pretend that *man*, even in Chaldee, means *who*, and not *what*? Calmet refers them to Psal. lx. 7, for a proof of the contrary. Manna is found in various parts of the world, the best in Arabia. But this was of a different nature, and wholly miraculous, falling every day, except Saturday, throughout the 40 years that the Hebrews dwelt in the desert. It melted with the heat of the sun, (ver. 21,) though it would bear the fire, and might be made into cakes, which cannot be done with the Arabian manna. It filled the mouth of God's servants with the most delightful tastes, (Wisd. xvi. 20,) while the wicked were disgusted with it. Num. xi. 6, *Our soul is dry*, &c. It is called the bread of angels, being made or brought by their ministry. C.—Whatever a man gathered, he had only a gomor full, and this sufficed for young and old, sick and healthy; if any was kept over the night it became corrupt, except that which was reserved for Saturday, and that which was preserved in the ark for a memorial for several hundred years. W.—Yet this wonderful bread was only a figure of that

which Jesus Christ promised to give, (S. John vi.,) and as the figure must come beneath the reality, (Col. ii.,) what we receive in the blessed Eucharist must undoubtedly be something better than manna. Would Zuinglius and Calvin attempt then to persuade us, that Christ appointed their mere sacramental bread to supersede and excel the favour of manna granted to the fathers, who are dead? Mere bread cannot stand in competition with this miraculous food. But the truth which it foreshadowed, according to all the doctors of the Church, I mean the body and blood, soul and divinity of Jesus Christ, in the blessed sacrament, under the appearances of bread and wine, are surely more excellent than manna itself. It is miraculously brought upon our altars by the words of Jesus Christ, spoken by his priests at Mass, and dispensed to infinite multitudes in the most distant places from each other, and even in the smallest particle. H.

VER. 21. *Morning.* Wisd. xvi. 28, we find the reason of this ordinance which enforces diligence, and was a constant admonition to bless God without delay. H.

VER. 31. *Manna.* This miraculous food, with which the children of Israel were nourished and supported during their sojourning in the wilderness, was a figure of the bread of life, which we receive in the blessed sacrament for the food and nourishment of our souls, during the time of our mortal pilgrimage, till we come to our eternal home, the true land of promise; where we shall keep an everlasting sabbath, and have no further need of sacraments. Ch.—Sam. "like a grain of rice."—*Honey*, or oil. Num. xi. 8. C.—This was the usual taste. But if any one liked another better, the manna assumed it. Wisd. xvi. 20. M.



till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36<sup>c</sup> Now a gomor is the tenth part of an ephi.

## CHAP. XVII.

*The people murmur again for want of drink: the Lord giveth them water out of a rock. Moses lifting up his hand in prayer, Amalec is overcome.*

**T**HEN all the multitude of the children of Israel setting forward<sup>a</sup> from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

2<sup>b</sup> And they chode with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

4 And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

5 And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river,<sup>c</sup> and go.

6 Behold I will stand there before thee, upon the rock Horeb; and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel:

7 And he called the name of that place Temptation, because of the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or n

8<sup>d</sup> And Amalec came, and fought against Israel in Raphidim.

9 And Moses said to Josue: Choose out men; and go out and fight against Amalec: to-morrow I will stand on the top of the hill, having the rod of God in my hand.

10 Josue did as Moses had spoken, and he fought against Amalec; but Moses, and Aaron, and Hur, went up upon the top of the hill.

<sup>a</sup> A. M. 2513.—<sup>b</sup> Num. xx. 41.—<sup>c</sup> Supra, xiv. 21; Psal. lxxvii. 15; 1 Cor. x. 4.

VER. 35. *Land.* Manna was withdrawn as soon as usual food could be easily procured. H.—In this desert of the world, we are supported by the sacraments. As manna fell in the night, so the mysteries of faith are concealed from the curious researches of men. It melted with the sun-beams; so mysteries confound the idle attempts of those who would fathom their impenetrable depth. Those who ate manna died, but the worthy receiver of the blessed sacrament will live for ever. C.

CHAP. XVII. VER. 1. *Mansions*, at Daphca, (Num. xxxiii. 12,) and perhaps at Aluz. C.—*Raphidim*, the 11th station mentioned by Moses, which was afterwards called *Massa*, "temptation," because the people murmured in this place. M.

VER. 6. *Before thee*, ready to grant thy request at Horeb, a rock to the west of Sinai, and a figure of Jesus Christ, according to S. Paul; who says, (1 Cor. x. 4,) that the spiritual rock followed the Hebrews.

VER. 8. *Amalec*. The descendants of Esau by his grandson, living about the Red Sea.

VER. 9. *Josue*, who was before called Osee, or Ausem, was the son of Nun. From the victory obtained over the Amalecites, he was ever after called Josue, Jehoshuah, or Jesus, "Saviour."

VER. 10. *Hur*, grandfather of Beseleel, (1 Par. ii. 19,) grandson of Esron by Caleb.

VER. 11. *And when Moses lifted up his hands*. Here Moses was a figure of Christ on the cross, by whose power and mediation we overcome our spiritual enemies. Ch.—*Hands*, forming the sign of the cross, as the Fathers observe, in

11 And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalec overcame.

12 And Moses's hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass, that his hands were not weary until sun-set.

13 And Josue put Amalec and his people to flight, by the edge of the sword.

14 And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue; for I will destroy the memory of Amalec from under heaven.

15 And Moses built an altar; and called the name thereof, The Lord, my exaltation, saying:

16 Because the hand of the throne of the Lord, and the war of the Lord shall be against Amalec, from generation to generation.

## CHAP. XVIII.

*Jethro bringeth to Moses his wife and children. His counsel.*

**A**ND when<sup>e</sup> Jethro the priest of Madian, the kinsman of Moses, had heard all the things that God had done to Moses, and to Israel his people, and that the Lord had brought forth Israel out of Egypt:

2 He took Sephora, the wife of Moses, whom he had sent back.

3 And her two sons, of whom one was called Gersam, his father saying: 'I have been a stranger in a foreign country.

4 And the other Eliezer: For the God of my father, said he, is my helper, and hath delivered me from the sword of Pharaoh.

5 And Jethro, the kinsman of Moses, came with his sons, and his wife to Moses into the desert, where he was camped by the mountain of God.

6 And he sent word to Moses, saying: I Jethro, thy kinsman, come to thee, and thy wife, and thy two sons with her.

7 And he went out to meet his kinsman, and worshipped and kissed him: and they saluted one another with words of peace. And when he was come into the tent,

8 Moses told his kinsman all that the Lord had done to Pharaoh and the Egyptians in favour of Israel: and all

<sup>d</sup> Deut. xxv. 17; Judith iv. 13; Wisd. xi. 3.—<sup>e</sup> A. M. 2514, A. C. 1490.—<sup>f</sup> Supra, ii. 22.

the posture of a suppliant. S. Jerom says, the people fasted also till the evening c. Jos. ii. C.

VER. 14. *Of Josue*, and of all who shall govern after him, that they may remember to execute my decree of extermination, against these cruel Amalecites, who have first dared to oppose the progress of my dejected people. H.—Moses mentions, that they particularly attacked the feeble and stragglers, (Deut. xxv. 18,) though their army was very formidable. Judith iv. 13. Saul received an express order to destroy this nation; and he made such havoc among them, that they never rose again to any importance, and were confounded with the Idumeans. 1 Kings xv. 3. C.

VER. 15. *Exaltation*. He has given me the victory. He has supported my hands on high, holding the rod as a standard. H.

VER. 16. *Hand of the throne*. The Lord hath lifted up his hand, and sworn on his throne, that war, &c., (Chald.,) or the hand of Amalec hath attacked the throne (Israel, the inheritance) of the Lord; therefore shall he pursue them for ever.

CHAP. XVIII. VER. 1. *Jethro*. See chap. ii. 18.—*Priest*. Heb. *Cen* means also a prince. Both offices were performed by the heads of families, in the law of nature. W.—It is supposed that this interview took place later, and should be placed Num. x. 10. C.

VER. 2. *Back*, with her consent, when he was going to the court of Pharaoh. M.

VER. 5. *Mountain*. Horeb, (chap. iii. 1,) or Sinai. M.

VER. 7. *Worshipped*, bending to the ground, according to the custom of the country. H.



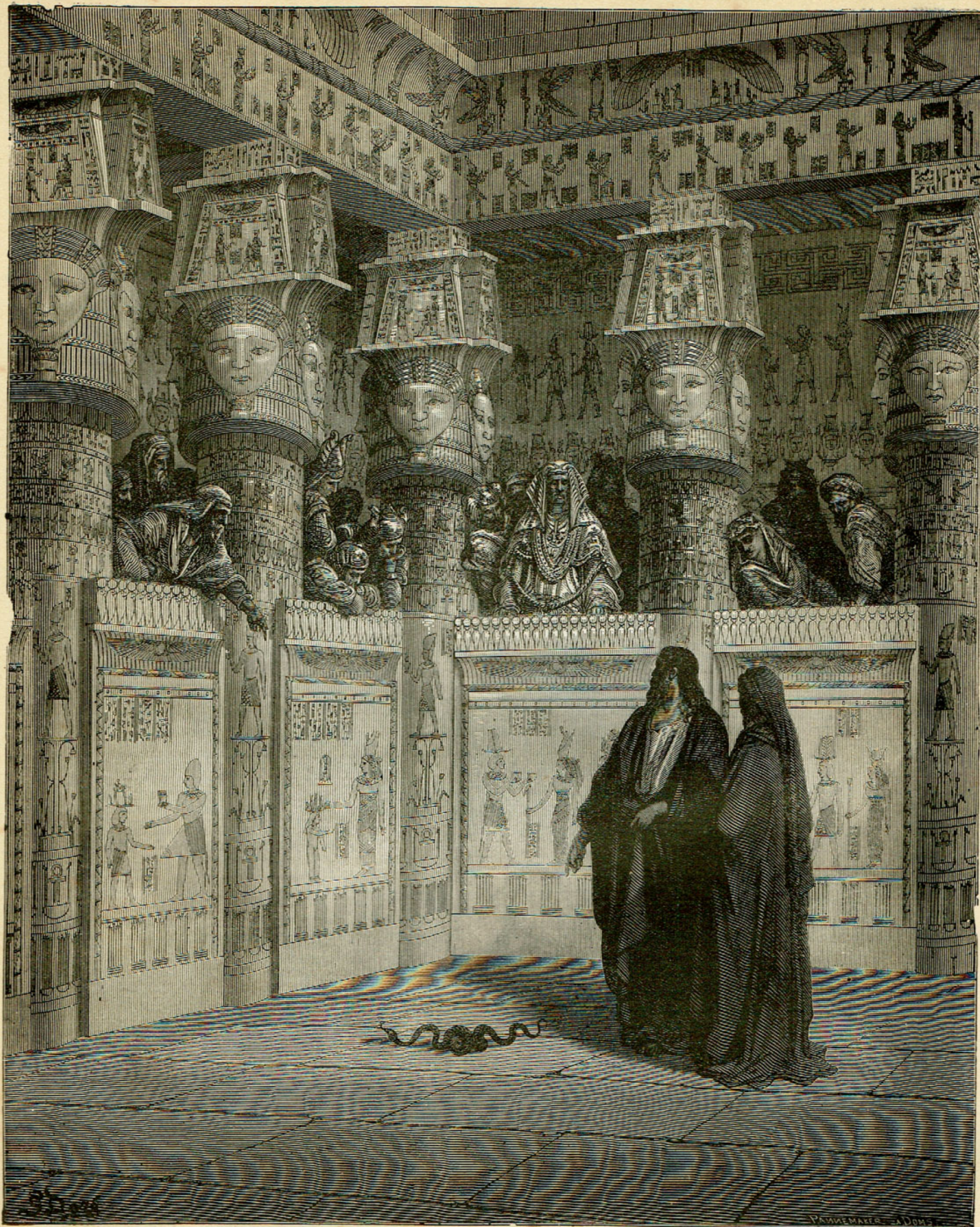
# GALLERY OF SCRIPTURE ILLUSTRATIONS



✠ AND AARON STRETCHED FORTH HIS HAND UPON THE WATERS OF EGYPT, AND THE FROGS CAME UP, AND COVERED THE LAND OF EGYPT.—EXODUS VIII. 6.



GALLERY OF SCRIPTURE ILLUSTRATIONS.



✠ SO MOSES AND AARON WENT IN UNTO PHARAO, AND DID AS THE LORD HAD COMMANDED. AND AARON TOOK THE ROD BEFORE PHARAO AND HIS SERVANTS, AND IT WAS TURNED INTO A SERPENT.—*EXODUS VII. 10.*





✠ AND CAIN SAID TO ABEL HIS BROTHER: LET US GO FORTH ABROAD, AND WHEN THEY WERE IN THE FIELD,  
CAIN TOSE UP AGAINST HIS BROTHER ABEL, AND SLEW HIM.—*GENESIS IV. 8.*



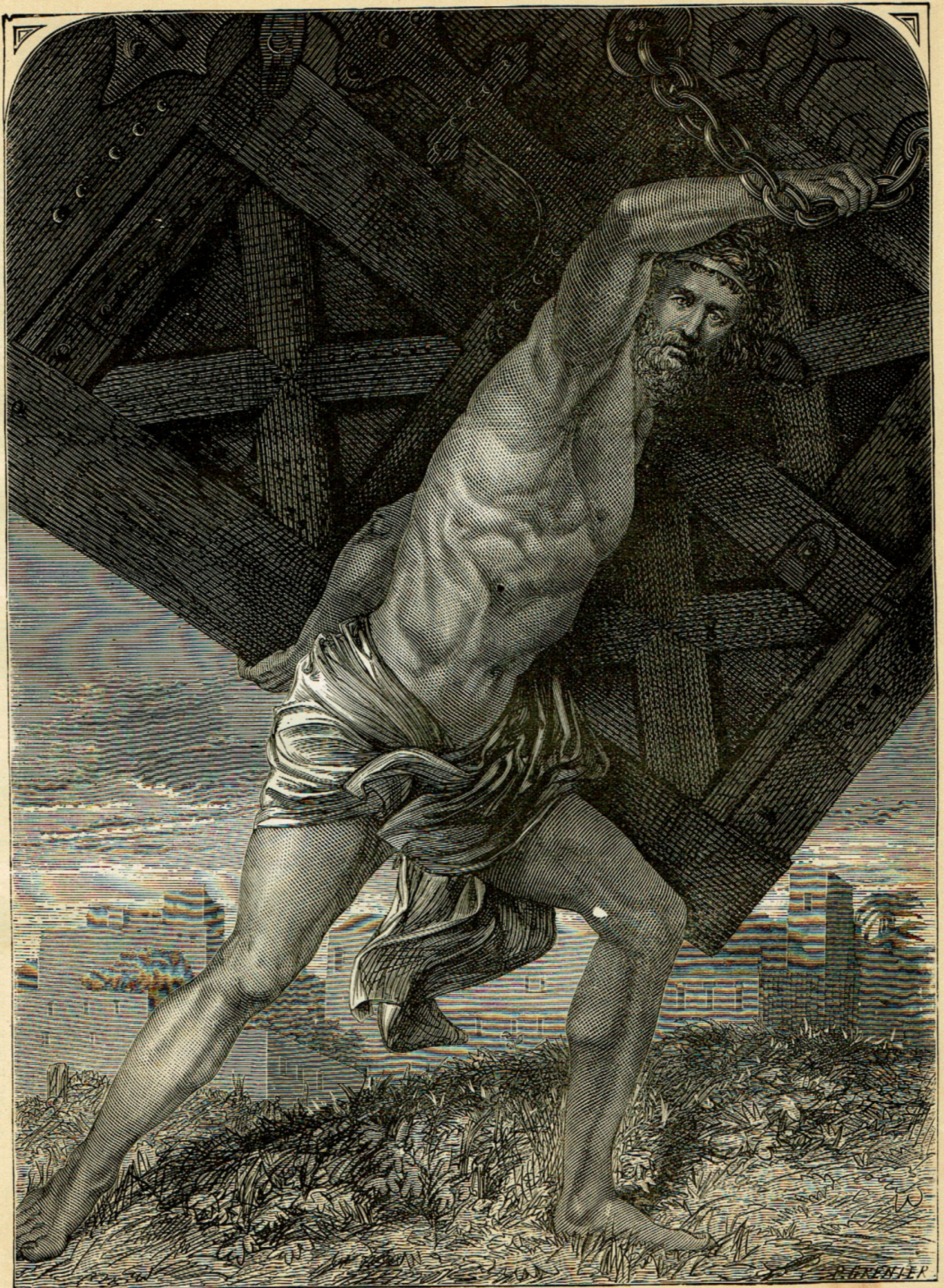
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✠ AND HE SAW IN HIS SLEEP A LADDER STANDING UPON THE EARTH, AND THE TOP THEREOF TOUCHING HEAVEN;  
THE ANGELS ALSO OF GOD ASCENDING AND DESCENDING BY IT.—GENESIS XXVIII. 12.



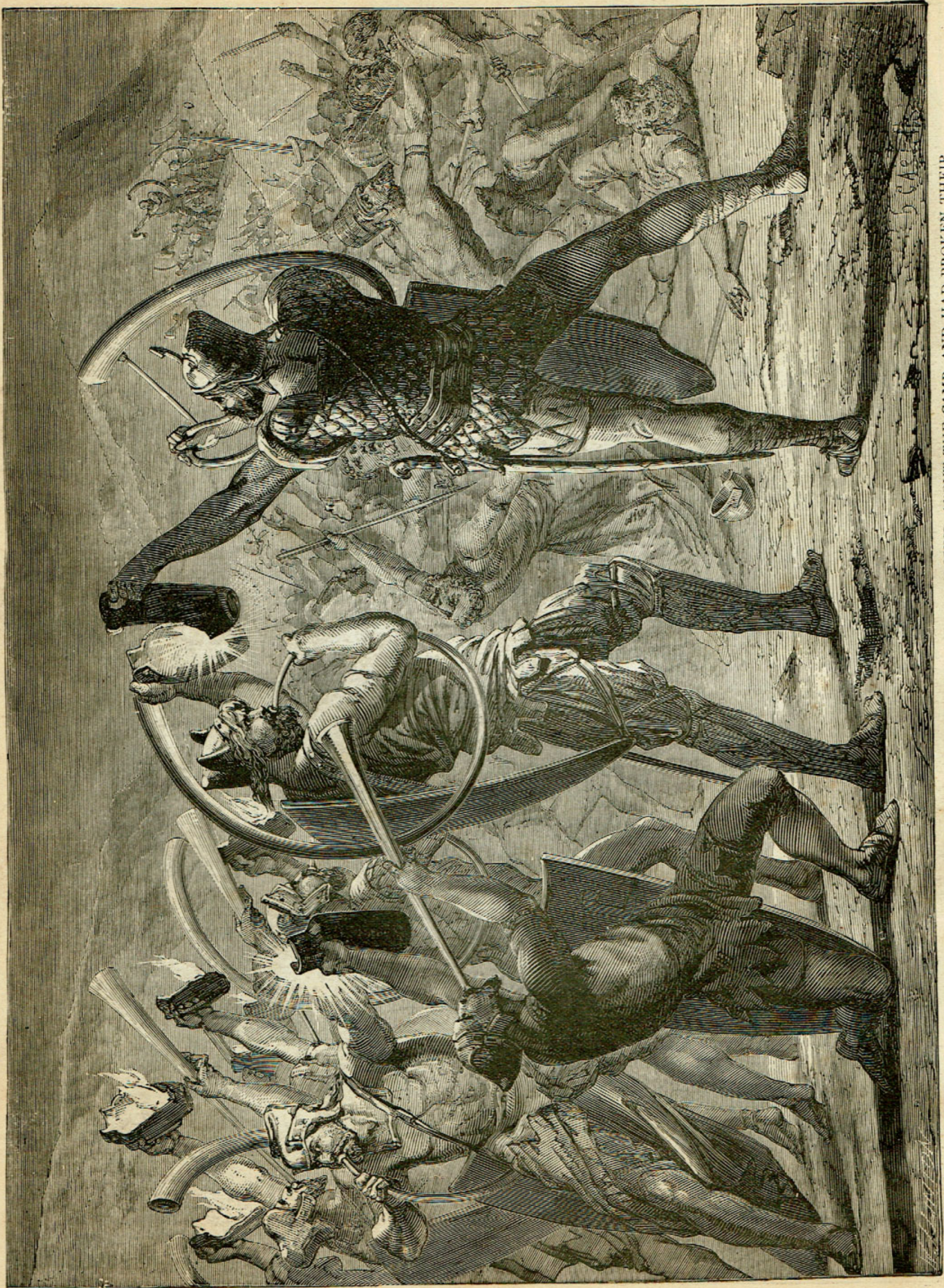
GALLERY OF SCRIPTURE ILLUSTRATIONS.



✠ BUT SAMSON SLEPT TILL MIDNIGHT, AND THEN RISING, HE TOOK BOTH THE DOORS OF THE GATE, WITH THE POST THEREOF, AND CARRIED THEM UP TO THE TOP OF THE HILL.—JUDGES XVI. 3.







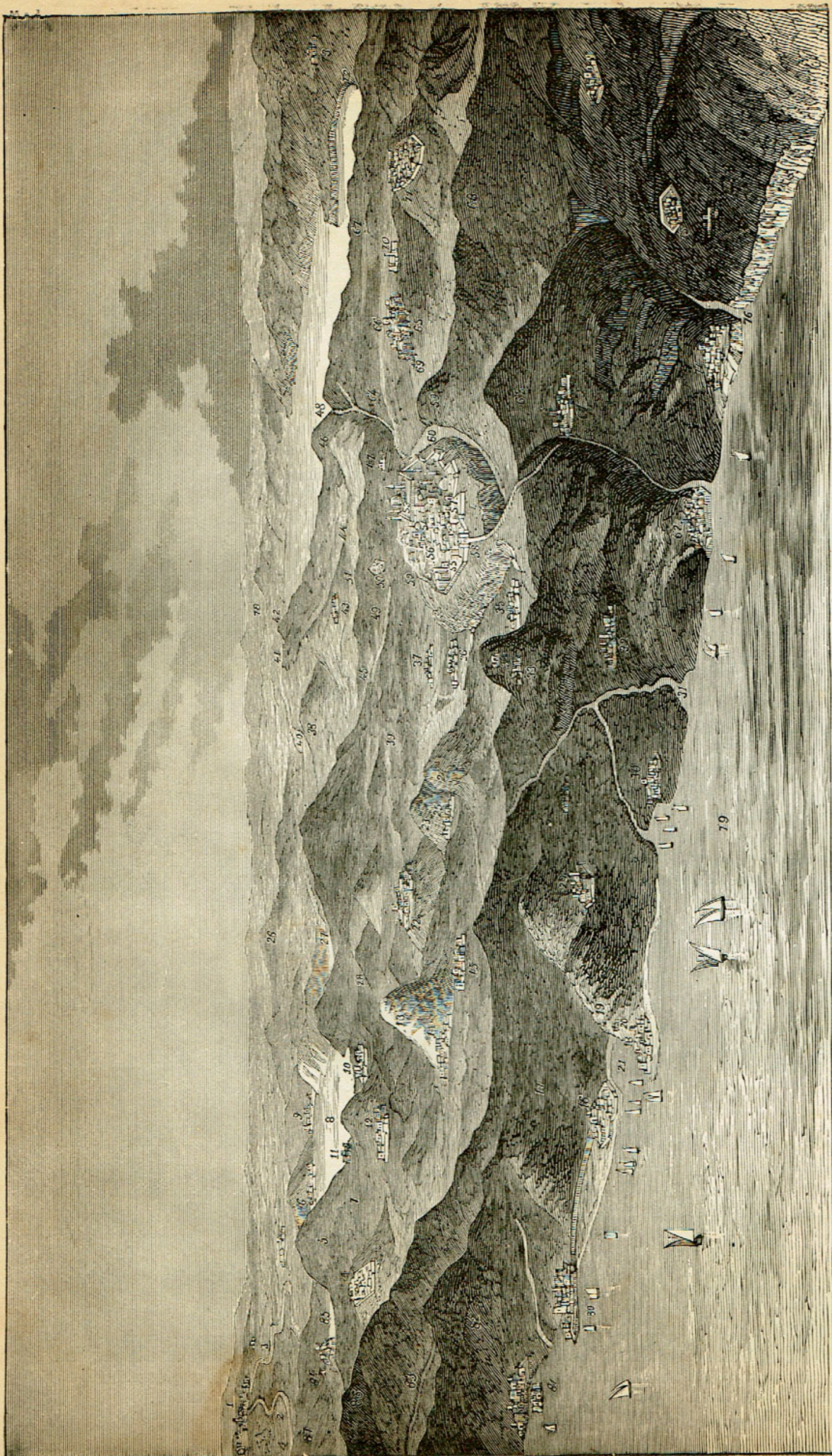
† AND WHEN THEY SOUNDED THEIR TRUMPETS IN THREE PLACES ROUND ABOUT THE CAMP, AND HAD BROKEN THEIR PITCHERS, THEY CRIED OUT, THE SWORD OF THE LORD AND OF GEDEON.—*JUDGES VII. 20.*





✠ AND OPENING HER MOUTH, DEVOURED THEM WITH THEIR TENTS, AND ALL THEIR SUBSTANCE. AND THEY WENT DOWN ALIVE INTO HELL, THE GROUND CLOSING UPON THEM, AND THEY PERISHED FROM AMONG THE PEOPLE.—NUMBERS XVII. 32, 33.





## BIRD'S EYE VIEW OF THE HOLY LAND.

Showing Cities, Mountains, Seas, Rivers, and other Important Places mentioned in the HOLY SCRIPTURES.

- |                          |                                      |                              |                            |                                   |                                |                                      |
|--------------------------|--------------------------------------|------------------------------|----------------------------|-----------------------------------|--------------------------------|--------------------------------------|
| 1. Damascus.             | 23. Mount Ebal.                      | 33. Ramah.                   | 44. Bethphage.             | 55. Church of the Holy Sepulchre. | 66. Chapel of Nativity.        | 77. Ziklag.                          |
| 2. River Pharpar.        | 24. Mount Gerizim.                   | 34. Samuel's Tomb.           | 45. Brook Kedron.          | 56. Calvary.                      | 67. Engedi.                    | 78. Moab, the country beyond Jordan. |
| 3. River Abana.          | 25. Shechem.                         | 35. Emmaus.                  | 46. Siloam.                | 57. Castle of David.              | 68. Cayes of Adullam.          | 79. The Mediterranean Sea.           |
| 4. Safet.                | 26. Mountains of Gilead.             | 36. Beer.                    | 47. Monastery of St. Saba. | 58. Bethlehem or Jaffa Gate.      | 69. Tomb of Rachel.            | 80. Tyre.                            |
| 5. Mount of Beatitudes.  | 27. The Jordan joining the Dead Sea. | 37. Bethel.                  | 48. The Dead Sea.          | 59. Mount Zion.                   | 70. Convent of St. John.       | 81. Sidon.                           |
| 6. Ruins of Capernaum.   | 28. Waters of Gadara.                | 38. Gilgal.                  | 49. Mount of Olives.       | 60. Valley of Hinnom.             | 71. Hebron.                    | 82. Mountains of Lebanon.            |
| 7. Plains of Gennesaret. | 29. Jokneam.                         | 39. Hills of Ephraim. (Ism.) | 50. Garden of Gethsemane.  | 61. Ramlah.                       | 72. Borders of Edom or Idumea. | 83. Vale of Lebanon. Philip.         |
| 8. Sea of Tiberias.      | 30. Ruins of Casarea.                | 40. Jordan.                  | 51. Point of Ascension.    | 62. Jaffa, formerly Joppa.        | 73. Zoar.                      | 84. Ruins of Casarea. Philip.        |
| 9. Site of Bethsaida.    | 31. River Akhdar.                    | 41. Jericho.                 | 52. Valley of Jehoshaphat. | 63. Vale of Sharon.               | 74. Askelon.                   | 85. Waters of Merom.                 |
| 10. City of Tiberias.    | 32. Lydda.                           | 42. Mount of Temptation.     | 53. Mosque of Omar.        | 64. Wilderness of St. John.       | 75. Gaza.                      | 86. Anti-Lebanon.                    |
| 11. Village of Magdala.  |                                      | 43. Bethany.                 | 54. Palace of the Pasha.   | 65. Bethlehem.                    | 76. River Eschol.              | 87. Mount Hermon.                    |

† AND I HAVE SAID THE WORD TO BRING YOU FORTH OUT OF THE AFFLICTION OF EGYPT, INTO THE LAND OF THE CHANAAANITE, AND HETHITE, AND AMORRHITE, AND PHEREZITE, AND HEVITE, AND JEBUSITE, TO A LAND THAT FLOWETH WITH MILK AND HONEY.—*EXODUS III. 17.*



the labour which had befallen them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians.

10 And he said: Blessed is the Lord, who hath delivered his people out of the hand of Egypt.

11 Now I know, that the Lord is great above all gods; 'because they dealt proudly against them.

12 So Jethro, the kinsman of Moses, offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came, to eat bread with him before God.

13 And the next day Moses sat to judge the people, who stood by Moses from morning until night.

14 And when his kinsman had seen all things that he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night?

15 And Moses answered him: The people come to me to seek the judgment of God?

16 And when any controversy falleth out among them, they come to me to judge between them, and to show the precepts of God, and his laws.

17 But he said: The thing thou dost is not good.

18 Thou art spent with foolish labour, both thou, and this people that is with thee; the business is above thy strength,<sup>b</sup> thou alone canst not bear it.

19 But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him:

20 And to show the people the ceremonies, and the manner of worshipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens.

22 Who may judge the people at all times: and when any great matter soever shall fall out, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out unto others.

<sup>a</sup> Supra, i. 14, and v. 7, and x. 10, and xiv. 8.—<sup>b</sup> Deut. i. 12.—<sup>c</sup> Num. xx. 29.

VER. 11. *I know.* I am now more convinced of this truth. Jethro instructed his family in these principles. The Rechabites were his descendants. 1 Par. ii. 55; Jer. xxxv. M.—*Proudly.* Heb. "because in the thing in which they did proudly, he *was* against, or above them." Something must be supplied. God turned the wisdom and arms of the Egyptians to their own confusion. C.

VER. 12. *Sacrifices.* Peace-offerings, of which he might partake with the ancients. H.—Jethro being a stranger, and a servant of the true God, might perform this duty in person, even though we allow that the priesthood was restrained to the family of Aaron before this time with regard to the Hebrews. C.—*Before God.* S. Aug., who supposes that the tabernacle was not yet erected, explains this *in honour of God*: but others, who believe this happened at the close of the year, say that the feast was made before the tabernacle, the house of God. M.

VER. 17. *Good,* or convenient, either for yourself, or for the people. H.

VER. 21. *Avarice.* That they may not be bribed against their better knowledge. The wise, rich, and disinterested must be appointed magistrates; such as may not be under any undue influence. Aristotle blames the Lacedæmonians for intrusting such offices to people who had nothing. See Isai. iii. 7.

VER. 23. *Thou shalt.* Heb. "and God shall order thee." Jethro does not wish his advice should be followed till God had been consulted. C.—By his plan, he thought Moses would have time to confer more with God, and promote his own welfare, and the convenient despatch of business. M.

VER. 25. *Tens.* The Samaritan copy here inserts from Deut. i. 9, to 19, where this is related at greater length.

23 If thou dost this, thou shalt fulfil the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

24 And when Moses heard this, he did all things that he had suggested unto him.

25 And choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

27 And he let his kinsman depart: and he returned and went into his own country.<sup>c</sup>

## CHAP. XIX.

*They come to Sinai: the people are commanded to be sanctified. The Lord coming in thunder and lightning speaketh with Moses.*

**I**N the third month of the departure of Israel 'out of the land of Egypt, on this day they came into the wilderness of Sinai:

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

3 'And Moses went up to God; and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 'You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: 'for all the earth is mine.

6 'And you shall be to me a priestly kingdom, and a holy nation. These are the words thou shalt speak to the children of Israel.

7 Moses came; and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

9 The Lord said to him: Lo now will I come to thee in the darkness of a cloud, that the people may hear me

<sup>d</sup> Num. xxxiii. 13.—<sup>e</sup> Acts vii. 38.—<sup>f</sup> Deut. xxix. 2.—<sup>g</sup> Psal. cxiii. 1.—<sup>h</sup> 1 Pet. ii. 9.

VER. 27. *Depart,* upon his consenting to leave his son Hobab for a guide. (Bonfrere on Num. x. 29,) or perhaps he departed for a time, and returned again. C.—Moses shows by his example, that superiors ought not to disdain receiving prudent admonitions from any one. S. Chrys. W.

CHAP. XIX. VER. 1. *This day.* The same on which they departed from Raphidim, or on the third day of the third month; though S. Aug. understands the first of the month (C.); on which last supposition, allowing 16 days of the month Nisan, 30 of Jiar, and 4 of Sivan, the law was given 50 days after the liberation of the Jews, as the new law was promulgated on Whit-Sunday, on the day of Pentecost. S. Aug. ep. cxix. 16. W.

VER. 3. *And Moses went up to God.* Moses went up to Mount Sinai, where God spoke to him.

VER. 5. *Possession (peculium).* Heb. *sogle*, "a chosen portion or treasure." M.—*Mine.* I could have made choice of others.

VER. 6. *Priestly kingdom.* "Priests and kings." Chal. You shall rule over the Chanaanites, &c.; and you shall offer sacrifice to me, at least, by slaying the paschal lamb. This kingdom shall not be merely of a civil nature; it shall be also sacred. The whole nation shall be *holy*, separated from the pagans, and consecrated to me. M.

VER. 8. *Related,* as a mediator acting between two parties, (H.) though God knew all before. Thus his servants cease not to lay before him their own and our wants. W.

VER. 9. *Cloud,* to veil his majesty, while he spoke to Moses in the hearing